

Church Messenger

Dioceſe of Edmonton



VOL. VI.

EDMONTON, DECEMBER, 1937

No. 12

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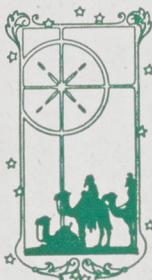
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The Bishop's Christmas Message

My Dear People:



The great Festival of Christmas is once more close at hand. It reminds us of Christ's love for the world and for each one of us. Some of the happiest memories in our lives are connected with the Festival of Christmas, and the birth of our Saviour, annually remembered, brings back to us these happy memories and at the same time reminds us that Christmas festivities and joy come from the one cause, the great gift of God's love in sending to us His only Son, to live with us on earth and to tell us of the happiness to be found in the Christian life.

Christmas brings home to us the thought of love for each other and the reminder of our Christian duty of helping others less fortunate than ourselves. There are many in this Diocese suffering for want of food, clothing and the necessities of life, and we can all help to relieve their needs by giving assistance to our Social Service Council, in their efforts to send parcels of warm clothing to those whom we know will require our aid.

The spectre of war hangs over us today, and the Festival of Christmas reminds us of the peace that Christ came to bring to the world and the duty of each individual Christian to promote peace and show in the life of the Brotherhood the fulfilment of the message of the angels, "Peace on earth, Goodwill to men." May we all do our part to bring peace among men in a distracted world.

The Festival of Christmas reminds us, too, of our duties to God, in making our Christmas Communion and attending services in Church to offer our worship for the giving to us of the infant Christ. Christmas is not Christmas, if we only join in the festivities, without rendering to God the worship of praise and thanksgiving that is due to Him, from every Christian.

That you may enjoy a Holy, Happy and Peaceful Christmas, is the sincere wish of your friend and Bishop.

ARTHUR EDMONTON.



Church Messenger---Diocese of Edmonton

Published monthly by authority of the Executive Committee, Diocese of Edmonton

Editor: Rev. C. Storey

Business Manager: D. W. F. Richardson.
Circulation Manager: L. H. Bladen

Subscription Rate, 40c per year if delivered to the parish in which the subscriber lives. 50c per year if mailed direct to the subscriber from the office of publication. Advertising rates sent upon application to the Business Manager. All copy for this magazine should be in the hands of the Business Manager, Mr. D. W. F. Richardson, 10060 104th Street, Edmonton, Alberta, **not later than 25th of month** for publication in following month's issue.

The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

BISHOP'S APPOINTMENTS

The Rev. George Mackie to Breton District.

BISHOP'S ENGAGEMENTS

- Dec. 1: Attend Men's Supper, Holy Trinity.
- Dec. 2: Present Life Memberships, All Saints W.A.
- Dec. 3: Open Christ Church Bazaar W.A.
- Dec. 9: Private Confirmation, Mission House
- Dec. 12: Preach, St. Stephen's, Edmonton.
- Dec. 19: Confirmation, St. Michaels.
- Dec. 25: At Cathedral.

Diocesan News

FRATERNITY OF ST. JAMES

Members of the above fraternity attended the early service of Holy Communion at All Saints' Cathedral on Advent Sunday, and later met at the Corona Hotel for breakfast, followed by the annual meeting and election of officers. The following officers were elected for the ensuing year: Principal, Mr. F. F. W. Lowle; Vice-Principal, Mr. H. J. Wilson; Registrar, Mr. F. Tomlinson and Bursar, Mr. A. C. Kiss. Mr. W. Dixon Craig, founder of the fraternity, was elected with the officers to sit on the executive. The retiring principal, Mr. P. Johnson, after reviewing the work of the organization during the past year, thanked the members for the support they had afforded him during his tenure of office.

At the last monthly meeting of the fraternity an address was given by one of the members, Mr. D. W. F. Richardson, entitled "The Individual Christian's Responsibility in the World of Business and Economics."

In his opening remarks Mr. Richardson used the illustration of the upper and nether millstone and said, "Let us use our imagination for a moment and say that the upper millstone represents our Faith and Christian Ideals, and the nether or lower millstone our daily conduct and practices. Unless and until there is some definite connection between the upper and lower millstones the fine flour of Christian Service and Endeavour is not possible. The need for Christian service has never been greater than at the present time. Despite the fact that we have now entered a new era of prosperity, unemployment is still rampant, poverty is still with us, and the spirit of service is stifled by the greed of acquisitiveness. There are two glaring faults in the present

economic system—its utter inefficiency and its extreme inequality."

"There was, however," declared Mr. Richardson, "a gradual awakening on the part of a greater number of sound thinking business and professional men to do something to alleviate the suffering in the world today, and that desire could best be fostered by the spirit of true Christian Service." The speaker then proceeded to quote from a recent pastoral issued by the bishops of the American Episcopal Church which said in part: "Christ demands a new economic order in which there shall be a more equitable distribution of material wealth, more certain assurance of security for the unemployed and aged, and, above all else, an order which shall substitute service for the motive of gain. Christians should face the fact that this new order can succeed only as the followers of Christ sacrifice and suffer greatly. For us the world stands as the symbol of a world recovery act. It demands that we become world recovery agents who dare to carry the cross. It demands that through loyalty to our King we serve as leaders in bringing to pass a national and world redemption."

Three ways in which a new and better economic order could be brought about were submitted by Mr. Richardson and dealt with in detail:

"(1) The Church, through the teaching of Christian Ideals, emphasising particularly the proper instruction of our children in the teachings of Christ, and in the faith and traditions of our Church.

"(2) Politically, through social legislation. Politics provide the mechanics for social betterment, but must be inspired by Christian ideals.

"(3) The earnest desire on the part of the individual for Christian service to his fellow men.

"If we desire to exert a Christian influence on those with whom we come in contact," continued Mr. Richardson, "we must watch carefully our method of approach. Criticism, for example, in the vast majority of cases is utterly futile because it puts a man on the defensive, and usually makes him strive to justify himself. Criticism is dangerous because it wounds a man's precious pride, hurts his sense of importance, and arouses his resentment. Dr. Johnson once said, 'God Himself, Sir, does not propose to judge a man until the end of the world, why should you and I?'"

In concluding his remarks the speaker said, "We are always ready to blame the Church for losing her influence; we are always ready to blame political parties for all our social and economic ills, and yet in the final analysis, it is the individual who is

largely responsible. Let us bear in mind that every problem, whether individual, social, political or national is basically a spiritual problem, and until such time as we as individuals practise in our daily lives both the teachings of Christ, and the ideals we love to cherish in our minds, can we expect any real and lasting betterment in conditions. I would like to conclude with our Lord's words spoken in the sermon on the mount, 'Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you,' and does not this include a new and better economic order?"

BISHOP SASAKI'S VISIT

During the past month, we were honored by a visit from Bishop Sasaki of Mid-Japan, at the Pro-Cathedral of All Saints, at Holy Trinity, and again at St. Faith's Church. Many listened to the inspiring message of this humble man of God. At the missionary rally, held on the Tuesday evening, the Bishop thrilled his audiences for more than one hour, as he related the difficulties confronting our fellow Christians in Japan. The humble simplicity of this great man, will long serve as an inspiration to many, and we thank God for his visit amongst us.

D. B. R. E.

Hello! hello!! Kapasiwin calling. How are the plans coming along for the chapel and the new dormitory for the summer camp? Thanks for the enquiry. The plans are coming famously, and the finance, well, it isn't exactly "coming" yet, but we feel sure that our good friends are putting away their dimes for the project, and we hear that certain groups are to stage money-making affairs to help. And both are good ideas if enough are doing it. Let's hear from you.

Only two replies have come to our call for advice on the best kind of bed spring for our cots at Kapasiwin. One suggests railroad ties, and the other, short sections of plank sidewalk. The writer is considering the purchase of one-half gross of rope hammocks to be slung from tree branches—then go through if you like.

The Pigeon Lake project is receiving attention these days. Twenty years from now the implications of this enterprise will be more apparent. The people of the deanery from Ponoka to Provost should be saying a word. The secretary would like to hear from interested persons in that area.

Several groups are consistently active in pursuing Teacher Training. Some of these are purely parochial and some comprise members of several parishes. This, with some attempt at general Leadership Training, constitutes one of our most important efforts on behalf of the young.

This diocese is to be favored with a visit from Rev. Harding Priest at an early date, Mr. Priest will spend most of his time in Edson parish but will also be in Edmonton to speak on the important conferences held this year in Oxford and in Edinburgh.

It is hoped that each Rural Deanery will take steps towards the organization of deanery associations of the D.B.R.E. All teachers and officers will profit much by the opportunities such association would present for getting together for discussion of common problems and entering upon common projects.

CANADIAN CHURCHMAN

News for the above publication should, in future, be sent to:

The Rev. C. Storey, 10744 111th St., Edmonton, Alberta.

The Page Pulpit

By The Rev. G. P. Gower

The Fragrance of Christ

"I live for God as the fragrance of Christ." 2 Cor. 2: 15. (Moffatt.)

A Simple Experience:

A modern writer has a very beautiful description of an experience that all flower lovers have had at some time or other. "I had," he says, "a narcissus bulb growing in a pot in my room. I watched it send up its shoots and come into bud; and yet not until it burst into flower did I discover the faintest trace of scent. Then, in a second, it came from nowhere and filled my room with fragrance. A sense of transfigured loveliness haunted the place, the room was more beautiful for that lingering grace, and all kinds of thoughts and dreams of beauty were released to free the soul of worldliness."

Christian Fragrance:

The Apostle St. Paul tells us that our lives are just like that. If we live for God in the spirit of Jesus our Lord we shall live fragrantly. He tells us that if our lives are built up in Him we shall diffuse a fragrance which will dispel the unattractiveness of loveless things. One often comes across people who seem to possess that intangible elusive charm, that graciousness, that pervasive influence, that "something more" which warms, and sheds a lustre, and dispels the unlovely things. To possess

that "something more" should be the aim of every one who follows the Master. We might well ask ourselves if we, in all we do or say for Him, diffuse a fragrance. Do we exhibit the beauty, the charm, the sweetness of Christ in our lives? Solomon was not arrayed like one of the lilies of the field, but no flower can compare in fragrance with the loveliness of the truly Christian life.

Wherein It Lies:

Some people will tell you that the Christian virtues are not robust enough for them. Certain leaders of today are pouring contempt on the Sermon on the Mount because it lacks virility. I think however the words of our Lord are stronger in spirit than all the wisdom of the world. "Learn of Me," says that strong but gentle voice, "Learn of Me, for I am meek and lowly of heart."

The fragrance of His life came from the depths of an humility which few of us understand. Did He not mean that He accepted God's will in His life? He did not think of Himself more highly than He ought to think. He preferred others in honour to Himself. He had rights, He did not despise them but He did not press them.

His rights, His dignities, His prized possessions He lay aside. He set them all aside for the magnificent thing called love.

What fragrance of life would come to us if we could be as our Lord. It is our calling. To be strong but to be gentle—sometimes very gentle.

Wherein Others Know:

The fragrance of a life is only fully known at the moment it bursts into full bloom. Perfect at every stage of development, only at the moment when it shows its beauty to the world is the fragrance diffused.

Jesus showed the beauty of His life when He went about doing good—doing good to both body and soul. I suspect that people said of our Lord as He went about doing good, "He made my home seem different. I forgot all my troubles. He went on His way after He had gone out of His way to help me and left a fragrance."

Many do good and stand for the right but often we experience a repulsion even though we know they are right and want to be kind.

In ministering the fragrance of Christ must be diffused. Some do good in a joyful, intensely moving way. The graciousness in that deed comes from the humility of soul which counts it a privilege to serve.

The Divine Touch That Saves:

The presence of one flower with its fragrance redeems a room. So the fragrance of the presence of God in our lives redeems many a dark foul spot. The touch of the Spirit saves us from deadness.

It is the simple humble walk with God that will give us this redeeming grace. People will know us as men and women who linger long in His company.

The world needs those people and their fragrance:

"The den they enter grows a shrine,
The grimy sash an oriel burns,
Their cup of water warms like wine,
Their speech is filled from heavenly urns.
About their brow to me appears
An aureole traced in tenderest light."

May we live for God as the fragrance of Christ

Rural Deanery of Edmonton

ST. STEPHEN'S

Sunday services: 8 a.m., 11 a.m., 7.30 p.m.

Sunday School, 10 a.m.

Weekdays: Monday, Wednesday, Thursday and Saturday, 8 a.m.

His Lordship the Bishop will preach at the 11 a.m. service on Sunday, Dec. 12th.

Confirmation at St. Michael and All Angels on Sunday, Dec. 19th, at 7.30 p.m.

On behalf of the Sunday School a sale of work and home cooking will be held in the basement of St. Stephen's Church, on Saturday, Dec. 4th, at 3.30 p.m. The sale will be opened by Miss Beeby. Tea will be served.

On Dec. 7th (Tuesday) Mr. Brown of the University Extension will give a lecture on the English Cathedrals. The lecture will be illustrated with still and moving pictures with sound effects. This lecture is of outstanding interest and should be well patronized. Admission 25c for adults and 10c for children.

A very successful Whist Drive was held at the home of Mrs. Saunders of Forest Heights, on November 4th. Prizes were won by Mrs. Kinsman, Mrs. Husband and Mrs. Dykes. The proceeds were for the St. Matthew's W.A.

The Rangers are decorating the club room at St. Stephen's.

Mr. Swaffield has placed an oak bracket above the credence table for the large alms dish. The Men's Guild flag hangs in the chancel, except when required for the use of the Guild. We are much indebted to Mr. Searle for the fine staff and bracket.

Miss Kathleen Bryant is a new Sunday School teacher.

The Sunday School Banner for good average attendance was won this year by St. Stephen's. It has been placed by the children's altar in the south aisle.

Baptized on October 31st: Edith Mary Patterson.

Christmas services:

Christmas Eve: Sung Eucharist and Procession at 12 midnight.

Christmas Day: Holy Communion 8 a.m. and 11 a.m.

ST. MARY'S

A shower and tea, in connection with the Christmas Bazaar, was held in the hall on Thursday, Nov. 18th, and was quite a success. Mrs. A. Noah gave an extremely interesting talk on her recent travels to the Orient, which was listened to with rapt attention by a large audience. Her description of the customs and habits of the people of China and Japan, told in a most natural way, was enjoyed by all. Mrs. Noah had some valuable and interesting curios to show.

The W.A. has decided to hold their Bazaar on Thursday, Dec. 2nd. It will be held as last year at the home of Mrs. J. A. Ross, 11153 64th Street, by kind permission. It is expected that the Ven. Archdeacon F. C. Cornish, D.D., will open the sale at 3 p.m.

Holy baptism: October 3rd, Faye Emily Van Derlinde, daughter of Cornelius and Emily Van Derlinde. October 31st, Hugh Mackie Henderson, son of Thomas and Mabel Henderson.

Burial: November 3rd, James Dougal Hope, aged 51 years, 11230 66th Street.

The Annual Rally of the Little Helpers was held on October 25th. A short service conducted by the Vicar was held at 3.30 p.m. for the mothers and others present. The boxes were duly presented. In the hall afterwards Mrs. C. F. A. Clough, the Diocesan Secretary, spoke to the mothers on this important branch of the W.A. work, and then tea was served to all present by the members of the Senior Branch. A very happy occasion indeed.

ST. LUKE'S

The monthly corporate communion of the W.A. was held on Friday, Nov. 5th, with a full attendance. The service was conducted by Rev. W. H. Hatfield who during the service dedicated the south east stained window to the glory of God and in memory of those members who have been called to Higher Service.

Mrs. J. Inkster.
Mrs. L. Nixon.
Mrs. M. Wood.
Mrs. M. Gale.
Mrs. Mayor.
Mrs. M. Steele.

Mrs. S. Bumstead.
Mrs. P. Sumner.
Mrs. M. Speissman.
Miss E. Lockey.
Mrs. G. Peppre.
Mrs. A. Greaves.

The semi-annual bazaar was held in the parish hall, on Nov. 18th, and despite the inclement afternoon a goodly sum was realized. The great attraction was the Christmas tree for the kiddies.

We were very pleased to have with us Miss Francis Harvie, of Wabasca, who very kindly consented to open the bazaar. Our thanks are due to all those who kindly assisted us in our efforts.

SAINT FAITH'S

The annual congregational bazaar was held under the auspices of the W.A. during the past month. Once again we are indebted to the president, officers, and members of the W.A. in all its branches for their self-sacrificing work in preparing for this annual sale. It was unfortunate that the weather turned cold, notwithstanding the bazaar was a success in every way, and in the name of the W.A. we record their thanks to the members of the congregation, and friends who supported them at the sale.

Scouts: The annual Father and Son Banquet was held in the parish hall, on November 24th, and was attended with the usual success. We congratulate Mr. Frost on the showing of the troop, and the parent's committee for their co-operation.

Men's Guild: On November 29th, the men's guild held their fourth annual supper, at which the wives of the members were guests. A most enjoyable time was spent, and our congratulations to president Tatnell and the members for the success attained.

Christmas Day Service:

Dec. 24th: 11.30 p.m., Choral Communion.
Dec. 25th, 8.30 a.m., Holy Communion.
Dec. 25th, 11.00 a.m., Choral Communion.

Once again we are permitted to approach the great festival of the Nativity. Once again the drums of war seek to drown the angelic Song of Peace on earth, to men of good will. It constitutes a challenge to all lovers of the Prince of Peace to come on this great day, and join again with the Angelic Host in singing the aspirations of the children of God. You hate war! Then come join in the great service dedicated to Peace and Good Will. The cynic may scoff at our hymns and prayer for Peace, yet we know we are expressing the highest desire of the human heart, when we bow in adoration to the Prince of Peace. The war drums will cease, if and when the Christians of this world will serve the cause of peace. This Christmas service will attain added significance, if we will but come and rededicate ourselves to peace on earth, and good will to men. One and all, we enjoy every blessing in this Holy Season, and that the Peace of God may dwell in your hearts, is the sincere wish of your Rector.

ST. MARK'S

Sunday School: It is very pleasing to see so many new pupils at the various classes.

We were very pleased to welcome Miss Corlett to our teaching staff. We hope that she will be very happy with us.

Choir: The choir held a shower at the vicarage in honor of Miss Isobel Kilshaw at which she was the recipient of many beautiful gifts. A number of the choir girls presented a mock wedding which proved very entertaining. A presentation was made to Miss Kilshaw by Mr. B. Bladon.

A.Y.P.A.: The A.Y.P.A. will present a play, entitled, "The Strange Bequest," on Dec. 17th, at 8.15 p.m.

A bingo party was sponsored by the Hall Management Committee and it proved a very successful undertaking.

ST. PETER'S

The Bishop of Edmonton very kindly opened the annual sale of work of St. Peter's parish in Westmount community hall. All parish groups co-operated in this sale with the result that it was a very delightful and successful affair. A few days later the ladies of the parish placed on display the unsold goods and many who had been unable to attend the sale were present and solved their Christmas gift problem.

On Advent Sunday the "Giving Christmas Tree," with fitting decorations, made its appearance in St. Peter's. Each member of the Sunday Schools presented his gift and all were solemnly offered. Each gift will find its way to some child's stocking by Christmas Eve.

On Wednesday, Dec. 8th, from 8.00 p.m., St. Peter's A.Y.P.A. will hold a tea in the parish hall. There will be a musical programme and games. Proceeds will be applied in the purchase of a stove for the new choir vestry. Let us make it a parish affair.

Since May 1st the parish of St. Peter has lost twenty families by removal. Some of them had been with us from the beginning. In a congregation of this size such loss is serious. Several families have come to live in the parish this autumn, and we welcome them warmly and invite them to take the places of those who have gone.

Confirmation classes will start promptly the first of the year. There will be an adult section. Those who would like to discuss this in advance are invited to speak to the rector.

Teacher training classes in New Testament are in progress in St. Peter's and in Calder. Five parishes are represented in the St. Peter's group.

Response is lagging to two appeals. Few families have yet a share in the new choir vestry, baptistry and porch. Let the name of every family be there. And few have responded yet to the social service appeal. To be most helpful your gift should come in right away. To quote our warden and Mr. Vipan, "Bis dat qui cito dat."

The Rural Deanery of Vermilion

ST. SAVIOUR'S, VERMILION W.A. Notes

To pray, to study and to work, such is the pledge of the Women's Auxiliary, and in slightly different order each part of "The Pledge" has found a place in the activities of the Branch during November. A beginning of the New Study Book was made on November 18th when Canon Leversedge read the first chapter at a meeting held at the home of Mrs.

The Twentieth Century and the Eternal Christ

By Rev. Ebenezer Scott, M.A., B.D.

The bridge of time, which separates the Christ of the First Century and the Twentieth, is overarched by the Eternal Christ. In every aspect of the relation of Christ to our own century which we have considered, we have been compelled to look up from the contemporary situation to the light that is shed upon it by the Christ of eternity.

In the most literal sense, indeed, the first century knew Christ as no other century has known Him; and our own century, by the measurement of time, is furthest removed from Him of all. But, even within the limits of that first century, the century of the New Testament, it was found impossible to take any exclusive view of Him as an historic personality. One of St. Paul's most striking sentences is that in which he declares, "Even though we have known Christ after the flesh, yet now henceforth know we Him so no more." We feel that St. Paul's mind is struggling with a mystery, out of which flashes a sudden and great light. We are conscious both of the mystery and the light throughout the whole of the New Testament, and the whole history of the Church. This Christ lived at one definite period of time; He belonged to a particular race and country; His outlook on the world, His thought and teaching, were conditioned by His immediate environment. Yet from the very start, even through the first bewildered surmises of His disciples, there is a sense of this Christ as above this world even while He is of it.

The difficulty always remains with us of combining the two conceptions of Christ,—Jesus the Man of the First Century, even when accorded His due claim as the Messiah of the Jewish race, even Jesus Christ as the purest and highest personality in the records of history; and Christ risen and exalted, Very God of Very God.

Yet He is all the more to us a Christ of history that "God was in Christ". This eternal Christ moves and works through all man's widening knowledge of the universe; He is present at all times and in all places; He is behind all changing customs and forms of government and economic conditions; He is the one permanent factor amid the characteristic modes of thought of each generation, and the highest inspiration of all our practical endeavours from day to day. The Eternal Christ is the Christ of the Twentieth Century.



The Archbishop's Story

The following was part of the Christmas message of the Archbishop of Canterbury for 1936. It applies no less in 1937.

"In my old East End days in London I remember hearing that a quarrel had broken out in a decent public house. The good man of the house did his best, but in vain, to exhort his customers to be friendly and peaceable. Then he brought in his little child, and set him in the midst. At the sight of him the tumult subsided and peace was restored. Well, Europe is full of suspicions, misunderstandings and quarrels. It is not enough to wish, as we all do, or to exhort that peace and goodwill should be restored. There must be the coming of a new spirit. That spirit came when the Holy Child appeared. Let His coming again at Christmastide stir within our hearts, and the hearts of all Christian people, indeed of all people of goodwill, a new loyalty to Him, and to the spirit which He came and ever comes to spread throughout the world. It is a fresh incoming of the Spirit of Christ that will bring to a harassed world the blessing of peace. If Christmas would recall men's minds to Him, the old prophecy might be fulfilled—a little Child shall lead them."

"At least in your own hearts and homes and parishes let Him find the welcome of love and loyalty, and you will have what I wish for you all from my heart—a Blessed Christmas."

Comments Original and Otherwise

"Curate"

HOW TO WORK FOR RE-UNION

From the statement issued at the close of the Conference on Faith and Order at Edinburgh, I quote the following paragraph which will meet with the whole-hearted approval of every disciple of Jesus Christ.

"We believe that every sincere attempt to co-operate in the concerns of the Kingdom of God draws the severed communions together in increased mutual understanding and goodwill. We call upon our fellow-Christians of all communions to practise such co-operation; to consider patiently occasions of disunion that they may be overcome; to be ready to learn from those who differ from them; to seek to remove those obstacles to the furtherance of the Gospel in the non-Christian world which arise from our divisions; and constantly to pray for that unity which we believe to be our Lord's will for His Church."

Surely that attitude is more Christian than the spirit of cold, contemptuous aloofness, that is sometimes manifested in ecclesiastical circles.

CLERICAL INFLUENCE AND LEADERSHIP

Quite recently my attention was called to the fact that a certain country parish that for several years had paid less than one-third of its apportionment either for diocesan or general missionary work, had this year paid in full by the first of October. The reason why? There had been a change in the Incumbency. The leadership and enthusiasm of the new Rector brought results at once. The money was there all the time. What was needed was a missionary-hearted leader who would tell his people about the missionary undertakings of the Church, and then afford them proper opportunity of expressing their interest in dollars and cents.

A WELL RUN PARISH

A few days ago I came across a circular letter issued by the Rector and Churchwardens of a city congregation. In this circular, attention is called to the fact that last year for the first time a complete survey was made of the entire parish. By that it was meant that a group of men, going out two and two, had called in a friendly, brotherly way upon every family connected with the congregation. The occasion was also used to solicit contributions on behalf of the parish, and for the general missionary work of the Church. So well were the visitors received in the homes visited, and so encouraging were the returns financially, that the parish officials have resolved to make this survey an annual undertaking.

I cannot help thinking that if a similar committee were at work in every parish in the Dominion, under wise and enthusiastic clerical guidance, how very far it would go toward the solution of our financial and other problems.

SPIRITUAL MYOPIA

In his little diocesan leaflet, the Bishop of Athabasca writes as follows:

"At times, I feel that some of our Parishes suffer from a weakness of the eye-sight known as 'myopia', i.e. shortsightedness. It is true we live and work in 'A Missionary Diocese', but surely that does not mean that we are to fold our arms and allow other Missionary-minded Parishes and individual friends to care for all our needs. Surely it does not mean that we are to cease to look up and to realize the needs of the Church Universal. In this case, myopia means death."

Unfortunately this shortsightedness is not confined to parishes in the diocese of Athabasca. It is to be found in every diocese, and I am afraid sometimes dioceses become infected as well as parishes.

THE OUTRAGED CONSCIENCE OF MANKIND

That was a notable speech made by Mr. Cordell Hull, Secretary of State for the United States, a few weeks ago in the city of Toronto. From it I quote the following paragraphs.

"No more than a community or nation, can the world today base its existence in part on order and in part on chaos, in part on law and in part on lawlessness.

"And just as, sooner or later, the outraged conscience of a community or nation sets into motion forces which re-establish order under law, so I firmly believe the outraged conscience of mankind will set in motion forces which will create, in the sphere of international relations, unshakable order based on law.

However far removed from the seat of actual fighting, no nation could escape the repercussions of a major armed conflict anywhere in the world.

Once the engines of war are brought into action in any portion of the earth, there is no security, no confidence, no buoyancy or energy of spirit anywhere."

VOLUNTARY GIVING OR APPORTIONMENTS

A few weeks ago I read an article in an American Church paper in which the writer advocated the abandonment of fixed apportionments, and the return to voluntary giving for definite objects. I wrote to the writer of this article for some further information on the subject. The burden of his complaint against present methods was that the money contributed in the red end of the envelope was received at diocesan headquarters in undesignated form, and that "some diocesan treasurers take the liberty of retaining for diocesan expenses more than the percentage allowed". Just what is meant by "the percentage allowed" I do not know. But in the opinion of this writer—and he is the Rector of an important Church—some diocesan treasurers are not "playing the game".

Christmas and Reality

By Archdeacon F. W. Neve, D.D.

Christmas brings us face to face with a great Reality. Jesus Christ came to reveal to us God. And if we would know God we can only do so through Jesus Christ. He is the mediator between God and man, because He is both God and Man. There was a philosophy called Naturalism which came to us from the Nineteenth Century and greatly influenced human thought, including that of religion. It taught that Nature was all-sufficient and did not require any outside power or Presence to enable it to fulfil its destiny. Its influence upon Christianity was seen in the tendency to regard the supernatural as unnecessary, since it was supposed to be hindering the acceptance of the Christian religion by the modern mind. Everything, it was considered, must be done to propitiate the modern mind which was regarded as hostile to the supernatural.

The Influence of Naturalism on Religion

And so we find many who seem to make Christ appear as much like an ordinary human being as possible. The Virgin Birth is denied and the stories which tell the circumstances attending His coming into the world are treated as folk-lore, while His miracles are interpreted in such a way as to eliminate the supernatural, even to the extent of denying His physical resurrection. This is the position taken by many, while the naturalistic viewpoint has coloured the teaching of many others who are not prepared to go all the way indicated above.

The New Point of View

There has, however, been a change, of late, in the view of those to whom we look for the truth about Nature—our men of science. Thus, for instance, we find the following in Professor Eddington's "Science and the Unseen World" (page 73): "Briefly the position is this. We have learnt that the exploration of the external world by the methods of physical science leads, not to a concrete reality but to a shadow world of symbols, beneath which those methods are unadaptable for penetrating. Feeling that there must be more behind, we return to our starting point in human consciousness—the one centre where more might become known." Nature wears a mask and science has tried to find what lies behind it, but has tried in vain. She has sought to find Reality, but she has gone to the end of her resources and is still seeking, the

only hope, apparently, being that the human consciousness may furnish the key to the mystery.

Where Is Reality?

This would seem to mean that while the physical world is a world of shadows and symbols, Reality lies beyond in the spiritual world to which man is closely and intimately related through his immortal spirit: for Professor Eddington speaks of the human consciousness as being the real starting point in our search for the truth. It would seem, therefore, that the more modern point of view sets Christianity free from the bondage with which naturalistic philosophy has fettered it to so large an extent. Christ came from the spiritual world, the source and centre of all Reality, to make known to men the truth about God and the spiritual world. It was in His divine Person that Reality was ever present, and it is from what He has revealed to us of the truth of God, the Supreme Reality, that the world has been made far more than the world of mere shadows and symbols, which is the last word of science on the subject.

Shadows and the Light

There must be a light to cast a shadow, and where the whole physical universe, according to the most recent scientific interpretation of it, is a universe of shadows, how great and infinite must be the light which produces them. Now Christ, who was born, as at this time, at Bethlehem, spoke of Himself as the Light of the world, and in the beginning of the Gospel of St. John we read, in speaking of Christ as the Word:—"All things were made by Him, and without Him was not anything made that was made. In Him was life; and the life was the Light of men. And the Light shineth in darkness; and the darkness comprehended it not." But that the apostles knew that they were face to face with Reality in their intercourse with Christ may be seen from that wonderful testimony given by St. John in his first Epistle:—"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto



us;) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ" (Ch. 1: 1-3). It was because the disciples of Christ had a real message which made their hearers feel that they had been face to face with Reality, which was the explanation of that wonderful spiritual revolution which enabled the small and despised Jewish sect, the Nazarenes, to conquer the Roman Empire.

Christ and Reality

Naturalism cannot bring us face to face with Reality; Christianity can. "For God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the Face of Jesus Christ" (2 Cor. 4: 6). Or to quote the words of the aged Simeon when the infant Jesus was placed in his arms in the Temple: "Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation."



Comments Original and Otherwise

(Continued from page 4)

RELIGIOUS FILMS

I notice in the English papers that last September the Bishop of Lichfield dedicated the first studio in the world for the exclusive production of religious films. The Archbishop of Canterbury is President of the Cinema Christian Council with which the Religious Film Society co-operates. The bulk of the money that made possible the creation of this studio was given by an English Methodist. On this account Church Times predicts that the films produced will all have a nonconformist flavour. Would it not be wiser just to wait and see?

HOW ABOUT OUR MISSIONARY APPORTIONMENTS

This is the last issue of the Church Messenger for the year 1937. I would venture to make an appeal to Incumbents, parishes and dioceses to make a greater effort than ever before to pay M.S.C.C. apportionments in full. Upon the payments made by parishes and dioceses depend the stipends of the missionary clergy in the dried-out areas of Western Canada where not a few of the clergy are compelled to get along on a maximum of \$60 a month.

JAPANESE PRINCIPLE OR WANT OF IT

Recently a letter appeared in a daily paper in which a Japanese writer pointed out that, if we in Canada undertook to boycott Japanese manufactured goods, we would suffer greater loss than Japan, as the result of our action. Then he went on to ask whether it really was worth while to run any such risk in order to uphold our principles. Here is how he put it. I wonder if anyone but a Japanese could have framed such a paragraph.

"In case of the boycott becoming an actuality, every dollar's worth of Japanese goods boycotted against will in reality become a loss of four

dollars to Canada, for by the law of international trade, the existing trade of the two countries, in the end, will automatically settle down toward that end, whether one likes it or not. Is the average Canadian really prepared to pay such high price for what may be construed as pure practice of principles? It is well to bear in mind that it costs money to practise humanity these days."

Certainly there is not much evidence of the "pure practice of principles" in Japan's present attitude toward the Chinese.

HEAR WHAT THE LATE BISHOP ANDERSON SAID

I have lately been reading some letters addressed to Churchwardens, vestrymen, laymen and others by the late Bishop C. P. Anderson of Chicago. From the letter addressed to laymen I quote the following.

"We are living in days when many Christian people expect to save their souls, and redeem the world, by education, and philanthropy, and humanitarianism, and social service, and surveys, and ethicuture, and reform legislation, and everything else except surrender of their lives to Jesus Christ. Now the Gospel of Jesus Christ quickens all these things, and employs them, and shows forth its power through them, but it is not identical with them. Always, my dear laymen, distinguish between the roots of religion and its fruits, and remember that in the long run the fruits will wither if the roots are neglected.

Education without spiritual enlightenment, science without conscience, culture without conversion, reformation without regeneration, legislation without love, service without sacrifice, life without God,—these do not go to the roots of the matter." Here the bishop quotes a Vice-President of the United States who said "The world is to be regenerated by regenerated men and women, and not by regenerated laws and ordinances."

"Regenerated men," the bishop adds, "must mean the Church if it is to be effective in the upgrowth of God's kingdom of righteousness and peace and joy in this world. 'Give me Scotland or I die,' cried John Knox, in the name of Christ, and he got Scotland. Give me the kingdoms of this world for Christ or I die. When that becomes the purpose and passion of Christian men, the Church will be manned and will become 'fair as the moon, clear as the sun, and terrible as an army with banners'."

Would that our laymen more often heard teaching of that kind today.

THE BEDSIDE MANNER

Sir Seymour Hicks, a well-known actor in England, recently made an address to medical students in London. What he said about "the bedside manner" might be pondered over by parsons also. "Beware," he said, "of the bedside manner. Carried to excess it makes one wonder whether to be up and about, or to invite the undertaker to lunch."

It is a great thing to attain a happy medium between a too lugubrious and a too exuberant bedside manner. I have seen samples of both.

Christmas Candles In The Sky



A pretty belief in parts of northern Europe where men see the midnight sun at midsummer, and have no sun, no daylight at all, in midwinter, is that on Christmas night there is always a most gorgeous display of the Aurora Borealis, the Northern Lights. This may possibly be correct, for Christmas is so close to Yule (old English and Danish for Wheel, meaning probably the "turn of the Wheel of the year", i.e. the shortest day), that this may have a connection with the added splendour of the electrical display in the heavens, which we call the Northern Lights.

So the peasants of Norway, in the land of the midnight sun, will tell you, "Of old in Palestine, one great star shone out to lead men, who were

wise enough, to the feet of the Holy Babe, but in our land the sky is filled with lights on Christmas night; it is as if the angels in Heaven had brought out all their candles, setting them down in our sky for us to see that they too keep Christmas. Heaven and earth can rejoice together at joyous, holy, Yule, when the Hand of God turns the wheel of the year to teach us that all the turning of our lives is in His hand; and that it was at the turning of the wheel He sent His Son to be our Saviour, so at the turning of the year we might turn to Him."

It is said that the Christian Eskimo of the Canadian Arctic also think that the Aurora Borealis appears in utmost magnificence on Christmas night.

—E. A. TAYLOR.



The Conference on Faith and Order in Edinburgh

Concerning this Conference the Editor of *The Living Church*, Mr. C. P. Morehouse, writes as follows:

"It remains to be said that the spirit of this conference at Edinburgh is an excellent one. Much progress has been made in the ten years that have elapsed since the first Conference on Faith and Order at Lausanne. There is noticeable at this conference a sincere desire to understand the other fellow's point of view and to emphasize the wide measure of agreement that is already possible.

Perhaps St. Giles' Cathedral is itself the best indication of the progress that has been made. This historic old church was the very pillar and monument of the Scottish Reformation. In it John Knox thundered his denunciations of the ancient Church. In it Jenny Geddes threw her famous stool at the head of the Dean when he began the first celebration of Archbishop Laud's liturgy in 1637. In it the Solemn League and Covenant was signed. Historic incidents all—and incidents that marked successive stages in the destruction of the visible unity of the Church, new rents in the seamless Robe of Christ.

In this same St. Giles' Cathedral new history is being made, and I venture to predict that future generations will consider it as greater and more constructive history than the incidents I have mentioned. Men and women of many

religious denominations have been worshipping together within the ancient walls of St. Giles'. Two days ago a Syrian Archbishop led from its pulpit the prayers of the daily office of his Church, and Anglicans and Orthodox, Protestants and Old Catholics, Calvinists and Lutherans, joined in the responses. No John Knox was present to denounce the ancient Church, no Jenny Geddes to throw a stool at the Archbishop's head. Yet this was the same St. Giles' in Edinburgh, the stronghold of rigid Scotch Presbyterianism.

Here is the real significance of this great conference and the movement that it represents. Far greater than any formal reports that may be adopted or any scheme that may be involved, is the fact that Christian brethren of every name and nation are coming together in brotherly love. These men and women have a will to unity, and where there is a will, a way will ultimately be found, and that without the compromise of essential principles.

Our Lord promised that the Holy Spirit would guide His Church into unity. He could not do so as long as men refused to coöperate, as long as they sought division rather than union. But in such a spirit as that which prevails here at this Edinburgh Conference the Holy Spirit can exercise His divine guidance. And He is doing it in a magnificent way that the discerning can readily see and feel."

WHAT TO READ

Many men say that they do not want to leave the selection of their reading to any one else or to any group of people. The trouble is, however, that men who say this do not make selections for themselves and consequently do not read enough up-to-date books. We are now offering two sets of books selected by very able men for two publishers in England. This furnishes regular reading for those who avail themselves of the offer and gives laymen an opportunity to make a suitable present to their clergy or friends.

One plan gives a paper bound book every second month published by the Student Christian Movement. The books are well chosen and are books which sell at higher prices to those who do not belong to our Club. You get one book every second month, post paid, for \$4.00 for one year.

The other Club sends to each member each month a limp cloth book. This costs \$10.00 per year post paid to any address. The November book is on our counter now beside the regular book sold to the public—The Forgiveness of Sins by E. Basil Redlich, Canon of Leicester. The only difference in the books is that one is in limp cloth and the other in cloth boards. The price of the latter is \$3.25. You may join the Club and get six monthly books for \$5.00.

This is a great opportunity which should be seized now. Write to the G.B.R.E., 604 Jarvis St., Toronto.



CONVENTION SERMON AT CINCINNATI

The preacher at the opening Service of the Convention of the Church in the United States, was the Bishop of California, Right Rev. E. L. Parsons. From this sermon I would like to make two quotations in the hope that Church Messenger may find space for them. Speaking of the mission and work of the Church, he said:

"As I speak to you of that work, I shall therefore remind you again and yet again that the Church, although it is the mystical Body of Christ, is nevertheless no mysterious entity which can carry out God's purpose in the world in some strange fashion irrespective of the people who make up its membership. Its ministry of reconciliation belongs to all of us."

The ministry is ours; but the reconciliation is God's! It is born of His great love for His children who have wandered so far away. He 'will not let them go,' He seeks them, surrounds them, touches their lives. He loves so greatly that He sacrifices, He suffers, He gives the Lord of life to die on the cross.

Now the entire concern of the Church is with this God who loves. It has no other business. In worship, in service, in missionary endeavour, being true to its purpose it seeks only to flood the world with God.

It is not an ethical society, existing to make men respectable. It is not a society of reformers, setting out to clean up the evils of the social order. It is not a school of theology, bent upon making men accept what it counts as truth. It is not an institution seeking power and influence through the world.

All these things may come as aspects and sometimes distortions of its task. But its task is God. It is a free fellowship of those who have found God through Christ and, hearts bursting with eternal love, stretch out their hands to bring others into that fellowship.

The danger to the life of the Church is now as always in the blurring of its real mission by concern for those special things. As long as the Church is ready to sacrifice through love that men may know God, it is saved. Salvation takes no account of numbers or wealth or power. It takes account only of man's relation to God. 'He that loses his life saves it,' says Christ of the individual; and it is as true of the Church."

And here is what he had to say on the subject of re-union:

"No cry to save the Church, no standing shoulder to shoulder to meet the shock of these so-called demoniac forces, but just the appealing joy of reconciling the world to Christ; once that aim is clear, once we have surrendered ourselves to it, once the vision of the world as our field—the ecumenical vision is ours and we can not stay apart. The diversities remain, but we see men now as rich fruits of tradition, of history, of race and culture to be shared."

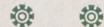
But remember that unity is not a matter of negotiations of theologians alone, nor the adjustment of methods of government. No amount of adjustment, no paper plans can bring unity unless they are supported by the purpose of the whole Church.

Unity must begin with me. It must, yes, it does, if ever the grace of God has touched my heart; if ever my love has gone out to the world that knows Him not; if I really care to reconcile the world to Him in Christ, I shall want to work with my Christian neighbour. I shall find every possible way of unity with him, to help to bring Christ into the world.

Catholic, Protestant, Radical, Conservative; I shall not like them all. I know I shall be misunderstood by one or the other; but wherever men's hearts are throbbing with that longing to reconcile the world, there is Christ, and there I am ready to be found. In the onrush of that reconciling love somehow the barriers become lower; one sees over them; one knows that with patience and wisdom they will become not barriers but low and many-gated hedges making beautiful the fields of the great Church."

"Unity must begin with me. It must, yes, it does, if ever the grace of God has touched my heart." That is a truth which needs all the emphasis that can possibly be given to it.

—“CURATE”.



THE LATE ARCHBISHOP OF WALES

The Most Rev. A. G. Edwards, the Archbishop of Wales, died during the summer. Archbishop Edwards had been living in retirement since 1934.



NEW BISHOP OF OXFORD

The Reverend K. E. Kirk, Canon of Christ Church, Regius professor of Moral and Pastoral Theology at Oxford, has succeeded Bishop Strong as Bishop of Oxford.

Budget Financing by the Diocese

On many occasions I have tried to emphasize the fact that the money contributed by our people in the red end of the envelope is not the property of the diocese to be disposed of absolutely at its discretion. This money is given primarily for the missionary work of the Church, both diocesan missionary work, and missionary work beyond the diocese. Furthermore, when the duplex envelope was first introduced, M.S.C.C. had an assured and increasing income in the form of annual designated subscriptions. On the introduction of the duplex envelope M.S.C.C. agreed to pool its income with that of the Diocesan Mission Fund, and to leave the control of the fund with the authorities of each diocese. If, under the circumstances, the diocese pays over a less proportion of the money so received to the M.S.C.C. than it is justly entitled to, then the diocese is appropriating money that does not belong to it. Having all things in common is certainly an apostolic practice, but having all things in common does not mean appropriating the other fellow's property for your own selfish use.

Some few weeks ago I wrote to an official of the National Council of the American Church in order to ascertain if they had similar difficulties over there. In his reply he says "Your complaint is one that is quite familiar to me. We have been operating under this system for eighteen years and during that entire time there has been difficulty over this question of the division of missionary funds as between the several dioceses and the general Church", and he expresses the hope that if we in Canada can find some magic formula which works, we will share it with them.

He enclosed at the same time a copy of a Canon passed at the recent Convention in Cincinnati. From it I quote as follows:

"The division of all funds which the Diocese or Missionary District receives for these purposes (that is for the work of the National Council), shall be strictly in accordance with the proportion which the total proposed budget of the Diocese or Missionary District, bears to the total objective presented on behalf of the National Council.

The National Council shall approve a standard form for use in Dioceses and Missionary Districts, for the purpose of showing the distribution of their receipts for all purposes as between administrative expense, diocesan missionary work, missionary work of the general Church and other purposes. Each Diocese and Missionary District shall annually report to the National Council, the distribution of its receipts on the standard form, and this report shall be the basis for determining the status of its partnership with the general Church in the promotion of its missionary work."

This idea of a report from every diocese showing how the budget money has been appropriated, seems entirely proper. The proceeds from the red end of the envelope received by the diocese is in fact "trust money", and a report should be made to the Church on how it has been expended.

If anyone thinks I have been somewhat over emphatic in regard to certain diocesan practices, I would refer them to this paragraph which I have taken from a recent report of a Committee on Diocesan Apportionments, appointed by the Executive Council of the General Synod. It reads as follows:

"We understand that it is the practice in some dioceses to "allot" its total budget to its parishes and in so doing to name the amount required for each object either on a basis of percentage or otherwise. If the total amount received from all parishes falls short of the total asked for, a new method of division is used by which "Diocesan Expenses" and "Diocesan Missions" are cared for in full, and what is left over is then divided up pro rata among the extra-diocesan objects. It should be manifest that the adoption of such a system would not appear to differ materially from the practice of a parish using some of the contents of the red end of the envelope for ordinary parish needs."

I imagine we are all familiar with the adjective generally used to describe the action of those parishes that misappropriate the trust money that they get into their hands.

In this connection I would like also to quote this paragraph from the report of the Joint Committee on Budget and Programme that was adopted by the American Church at the Convention just referred to.

"We believe that it is inconsistent for the administrative expense of the diocese to be paid from sums received through the red end of the envelope. The inscription of the duplex envelope should state that the sums are given for the diocesan and general missionary work of the Church, and such gifts should be used for missions only."

I cannot help wondering whether the solution of our present difficulties does not lie in every diocese agreeing that money given in the red end of the envelope should be used only for diocesan and general missionary work as originally intended, and that we should work out some other scheme for meeting administration and other needs.

—CURATE.

Diocese of Brandon

The old church of St. John's, Upland, has been taken down and rebuilt in the village of Newdale where it has begun the second chapter of its useful history.

The Diocesan Girls' Auxiliary Rally was held in St. George's, Brandon, on September 24th. Miss M. D. Hockin, the Girls' Diocesan Secretary, presided over the meeting and gave an interesting account of the order in which each Diocesan W.A. became part of the Dominion W.A. Mrs. F. Winter, Diocesan President, spoke on the highlights of the Dominion Annual held in Halifax.

Due to an abundant harvest, splendid Harvest Thanksgiving Services have been held throughout the diocese.

Splendid work is being done at Herb Lake under the leadership of Rev. H. R. Percy and Captain M. R. Ness. The town is situated at Mile 81 on the Hudson's Bay Railway. The population is 700 consisting of miners, fishermen and trappers and their families. The Bishop dedicated St. George's Church in this place on July 7th. A log building was erected in the summer of 1936 and it was to be a community hall. In it occasional Services were held. In April of this year a building fund was started for the purpose of adding a chancel and for the purchase of furnishings. Construction of the chancel began in May and now this northern town has a church set apart for the worship of God. Many gifts have been received. The sanctuary and chancel furnishings were received from the Bishop's Messengers at Cormorant; the font and Communion Vessels from a member of the Montreal Diocesan W.A., and Communion linen from the W.A. of St. John's Church, Ottawa. During the past eight months Boy Scouts, Girl Guides, Brownies and Wolf Cubs have been organized. The church has a choir of 18 voices. The Sunday School has a superintendent and six teachers. Truly, this is splendid work in the far north of Manitoba.



Diocese of Toronto

The annual Missionary Campaign and Every Member Canvass will be conducted during November. Thousands of pamphlets are distributed in the parishes. Special Services and Meetings are being held. In many deaneries Missionary gatherings were addressed by the overseas delegations consisting of representatives from China, Japan and India. Sundays have been set aside for appeals—the objective being 100% payment.

On November 7th a message from the Archbishop was read in all churches, and on the 14th His Grace spoke to the Diocese over the radio. Stewardship was the theme, and a pamphlet "A Catechism on Giving" circulated.

The subject for November 14th was "Missions and other objects outside the parish". A pamphlet "What the Money is For" was distributed, which describes the various activities of the Church.

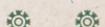
Fifty years ago a small group of Churchmen gathered in the chapel in St. James' Cemetery, which was loaned by Bishop DuMoulin for the first Worship Service of what is now known as St. Simon's Church, 40 Howard Street.

Rev. T. C. Street Macklem, D.D., first rector of St. Simon's, preached at one Service, and Rev. F. H. Brewin, present incumbent, who has shepherded the congregation for the past fifteen years, preached at the second Service.

During fifty years, but three rectors have been in charge of the congregation, Rev. T. C. Street Macklem, Rev. Canon Cayley and Rev. F. H. Brewin.

A little less than a year ago, St. John's Church, Bowmanville, decided to do away with all cooking sales, bazaars, suppers and other money raising schemes in aid of church funds, and replace this type of giving with direct and voluntary givings.

"A comparison has been made between the first 8 months of 1936 and the first 8 months of 1937. Here's the result: givings in the loose collection have increased 20%; givings for the current expense side of the envelopes have increased 55% while givings to missions have increased 30%. St. John's has no new large givers who have made this possible, nor has church attendance increased to an extent that would be responsible, for a check up shows that attendance is only 4% up. It would suggest then that the people are giving more. The net result is this that what has formerly been raised by teas, suppers and cooking sales is now given freely and directly to church maintenance. Speaking to some of those who are taking part in this experiment we learn that actually the individual cost is lower, because the congregation, while giving more regularly are not expected to contribute to everything and buy for every church affair that comes along. What is even more important is that the members of this church have seldom been asked to buy tickets for other churches, and thus they are able to finance their own church more efficiently and with less actual giving, because everything that is given goes directly to the church."



THE PRESIDING BISHOP OF THE PROTESTANT EPISCOPAL CHURCH

Four things have been done, the Deputies later concurring with the action. First, they have restored the Presiding Bishop as president and chief executive officer of the National Council. This takes the place of the double-headed arrangement of the past three years when there has been a Presiding Bishop and a President of the National Council. Second, the term of the Presiding Bishop shall run from the time of his election until the General Convention following his 68th birthday, instead of the present six year term. Third, the newly elected Presiding Bishop must make such arrangements with his own diocese as will release him from his former diocesan obligations. Fourth, a commission is to be appointed to confer with diocesan authorities here and there, looking toward the erection of a see for the Presiding Bishop, this commission to report to the next General Convention. This is really an important achievement which should have happy results for the future of the Church.

Later the Right Rev. Henry St. George Tucker, Bishop of Virginia, was elected Presiding Bishop.

One Hundred Years Ago

Quebec Cathedral: The S.P.G. among Destitute Settlers and Indians. Two sermons in aid of the funds of the above Society will be preached in the Cathedral Church, Sunday, 3rd December, 1837, by Rev. G. Mackie (in forenoon) and by Rev. Jos. Brown in the afternoon. R. Peniston, Sec.

St. George's Society. At the meeting for the election of officers held in Quebec, January, 1838, the Rev. R. R. Burrage, Rev. H. D. Sewell A.M., and Rev. Hy Burgess, A.M. of Nicolet were elected chaplains; and at the meeting of the Montreal Society the Rev. John Bethune was elected chaplain. (*Montreal Gazette*)

Montreal Protestant Church: Col. the Hon. J. Maitland of the 32nd Regt., Montreal, to Mr. H. Pemberton, Treasurer of a meeting (called by Mr. William Price of Quebec and others) to raise a fund to erect a monument to Lieut. Geo. Weir (recently barbarously murdered at St. Denis, when returning from Chamby to rejoin his regiment):

Conveying thanks to the Quebec subscribers for £75 received for this purpose: It is our intention to erect in the Protestant Church of Montreal a simple monument to Mr. Weir's memory. (*Montreal Gazette*, January 6th, 1838.) Mr. P. McGill of Montreal and others called a meeting for the same purpose. (Lieut. Weir was taken prisoner by a Rebel Force under Dr. Nelson, November 23rd, which defeated the Government Troops, and was subsequently put to death.)

The Rebellion, U.C.: The editorial article of "The Church", December 9th, 1837: "The startling events of the last ten days are an all-absorbing subject of thought and conversation. The spirit of rebellion has broken out into overt acts of violence and bloodshed . . . Men have mustered in armed bodies, murdering peaceful inhabitants, burning houses of the unoffending . . . We must not be slumberers. In defence of our sworn allegiance and in maintenance of the principles of our Bible, we must endure unto the end. So help us God. (December 16th) We cannot forbear . . . thankfulness at the very speedy termination of the foul and unnatural rebellion by which certain unprincipled and ferocious characters, joined by a few seditious or deluded followers, attempted to subvert the peace of this happy province. The treasonable individuals amounted to 400. 12,000 armed loyalists flew to the defence of their metropolitan city.

Spoliation of C. of E. in U.C.: Archdeacon Strachan in his 2nd open letter to the Hon. Wm. Morris, dated Toronto, 23rd November, 1837 and published in "The Church", contrasts the "patient meekness and forbearance" of the Church of England with the "blind but selfish violence" of Mr. Morris' constituents. It appears manifest that in spite of Lord Glenelg's opposition, the Patents establishing the 57 Rectories cannot be destroyed by any power known to the Constitution. An appeal will be made to H.M. the Queen to pass an explanatory Act so

that the subject of the Clergy Reserves may be set at rest for ever. The Church of England claims the whole of the 2,354,636 acres set apart for a Protestant Clergy: this was undisputed from 1791 to 1821. The Crown Lawyers admitted the Presbyterian claims in 1819, and this was extended to other denominations in 1828. The appropriations to the 57 Rectories amounted to 27,169 acres, leaving over 2 million acres to be distributed to various denominations of Protestants. The Church of Scotland now seeks the destruction of the Rectories and desires to be raised to an Ecclesiastical Establishment. (30th November) The number of Glebes granted to the Church of Scotland in U.C. (19) is proportionately greater than the number of Rectories granted to the Church of England (57). Lord Glenelg admitted that H.M. Government would not sanction any interference with the rights of the Church to these Rectories. (Letter to Sir Geo. Arthur, 26th December, 1837. Public Archives.)

Episcopal Supervision of U.C.: The Bishop of Montreal announced his intention not to visit Upper Canada but to leave it to the new bishop (in anticipation of a division of the diocese of Quebec) to take up the charge of Visitation and personal inspection where it was left by the late lamented Bishop of Quebec. He will confine his attention to matters that can be dealt with by correspondence as respects Upper Canada. For a statement of his Ordinations and Confirmations (as well as report of his visits in L.C.) see "The Church", 23rd December, 1837.

Rectories of U.C.: Archdeacon Strachan to the Editor "The Church", Toronto, November 18th, 1837: Rev'd. Sir, My attention has recently been drawn to a pamphlet entitled "The Correspondence of the Hon'ble. Wm. Morris with the Colonial Office as the Delegate from the Presbyterian Body in Canada" (which is connected with the subject of the 57 Rectories). The Archdeacon then proceeds to give his reason for bringing this subject before the Church public, and addresses an open letter to Mr. Morris. He refers to the grievances under which Presbyterians suppose themselves to labour, to the unfortunate impression created by them in the minds of the Queen and her Colonial Secretary that "this Colony is distracted with religious dissensions". He speaks of the "peaceable demeanour of our people from the first agitation of the question of the Clergy Reserves till your return a few weeks ago with the intelligence that the Rectories had been declared illegal . . . The contest respecting the Clergy Reserves was commenced by members of the Kirk . . . to you and your constituents must likewise be attributed the opposition made to the Rectories . . . the clergy of the Established Clergy have always prayed that the settlement of the Clergy Reserves be referred to the Imperial Parliament . . . the House of Assembly (of Upper Canada) in the first instance disapproved of the measure but thought proper to confirm the Rectories actually established".

Public meetings were held in their (Presbyterian) different congregations . . . "You were appointed as agent to carry the resolution adopted at a general convention of Delegates to England."

Kingston District, U.C.: Report by Rev. W. Harper and Rev. Saltern Givins of the Midland district. The eight townships of Kingston, Ernestown, Fredericksburgh, Adolphustown, Richmond, Tyendenaga, Thurlow, Sidney, and the Island of Tanti are partially supplied by clergymen. The Townships of Pittsburgh, Loughborough, Portland, Camden, Sheffield, Hungerford, Huntingdon, Rawdon, Madoc, Marmora are entitled to a resident clergyman in each, on account of the number of churchmen therein. Richmond, Fredericksburg, Sidney, Tanti (though having churches erected in them) are served by clergymen resident in nearby towns and will hereafter require an additional church in each with another clergyman. At Camden East Mr. J. Williams has offered a site for a church and cemetery. Fourteen more clergymen in all are needed.

Marmora, U.C.: Under the auspices of the Hon. P. McGill of Montreal, proprietor of the Marmora Iron Works, a stone church has been built at that place for Protestants and Roman Catholics but has lapsed into the hands of the latter and been consecrated by their bishop.

Trafalgar, Halton Co., U.C.: The Rev. Geo. Graham was appointed to this district, 1837;

At Marysburg, U.C. (Bay of Quinte): Mr. S. Fry was appointed Catechist, 1837;

In London District: Mr. John Kerr, Catechist, 1837;

At Metis, L.C.: Mr. Ward, Catechist, 1837;

At Shipton, L.C.: Rev. C. B. Fleming, 1837.

Cavan, U.C.: Journal of Rev. Charles Taylor Wade of Peterborough (cont'd), 18th November, 1837. Mr. Bethune having left me in charge of his parish (Cobourg) while he proceeded to Cavan to induct the Rev. Samuel Armour into that Rectory, I repaired to a school-house four miles west of Cobourg where I preached to an excellent congregation. (Other places visited by Mr. Wade in November, 1837, were Cramahe, Percy, Seymour, Benton, Newcastle District.) (See "The Church".)

Eastern Clerical Society: A meeting at the house of Rev. Robert Blakey, Rector of Prescott, was called by Rev. Henry Patton, Rector of Kemptonville, on 3rd January, 1838, for the clergy of Johnstown and Bathurst District.

Toronto, St. James': Archdeacon Strachan in his 3rd open letter to the Hon'ble. Wm. Morris, published in "The Church", 27th Nov. 1837, deals with the Presbyterian claim that their demands for public aid are founded on the Treaty of Union between England and Scotland of 1706, of which the Constitutional Act of 1791 in certain of its provisions is an infringement. He deals with the complaint that the Government favoured the Episcopal Church in Toronto, by pointing out that in return for their grant of £1,000 to St. James' (being 1/12 of the cost of the new church) the Government received accommodation worth double that sum, at the current rate for renting pews. A brief history of the church is given in this letter, ending with the remark that "for the third time

St. James' Church, notwithstanding its vast dimensions, is found too small, and additional churches are already required in other quarters of the city".

Smith Falls, U.C.: The Rev. F. Tremayne, to Bishop G. J. Mountain, 21st December, 1837: He "wishes to place himself under the bishop's care". He is a clergyman of the English Church: has been at Smith Falls for two years and received only £80 from his parishioners "and what, my Lord, is £40 per year to support a wife and five small children?" He has been invited to take over the parishes of Beverley and Charlottetown.

At Beverley there is a good stone church, but the Baptists have a claim against it of £125, and in consequence they worship at present half of the time. (Strachan Papers.)



NEW SECRETARY OF S.P.G.

The Society for the Propagation of the Gospel in Foreign Parts has elected the Right Rev. Noel Baring Hudson, D.S.O., M.C., M.A., Bishop of Labuan and Sarawak, to the office of Secretary in succession to the late Canon Stacy Waddy.

Noel Hudson was educated at St. Edward's School, Oxford, and at Christ's, Cambridge, having won the Tancred Studentship. He joined the army as a private in 1914, serving with distinction throughout the war—he was awarded the M.C. with bar and the D.S.O. with bar—and held the rank of Lieut.-Colonel and temporary Brigadier-General. He was then only twenty-five years old, and the youngest brigadier in the army.

After the war he entered Westcott House, Cambridge, and was ordained deacon in 1920, and priest in 1921, at Ripon, to the parish of Christ Church, Leeds, of which he became vicar in 1922. In 1926 he was appointed vicar of St. John the Baptist, Newcastle-upon-Tyne. From there he was called to the Bishopric of Labuan and Sarawak, and was consecrated in St. Paul's Cathedral on October 28th, 1931. The Bishop has been a well-known rugby player. He captained the Harlequins, and when he was a priest in Leeds he played for Headingley and Yorkshire.

The new secretary will take office on March 1st, 1938.



THE OLD LION GROWLS

That evidently was a great speech made in the English House of Commons by the British Foreign Secretary, Right Hon. Anthony Eden, when recently he outlined the Foreign policy of the British Empire. The newspapers report that his reference to the colonial question brought the Government section to their feet, cheering, when he said that the Government would "accept co-operation from all, but accept dictation from none."

In a thrust at dictatorial diplomacy he said he had noticed a tendency to use highly dangerous methods, "an inclination to threaten, to issue orders from the housetop, to proclaim that which is virtually an ultimatum, and call it peace. "Such order," said Mr. Eden, "will never be obeyed by the British public."

Dioceſe of ſaskatchewan

Holy Trinity Church, Deer Creek, in the Parish of Fort Pitt (Rev. V. C. Ward), the only stone Church in the diocese, opened about three years ago, this month was enriched by the addition of a lovely Chancel carpet and a new organ hymn book. A bee was held and the Sanctuary floor was raised, a stove installed and the east window completed with 'Glazier'. The Incumbent dedicated the gifts after a celebration of Holy Communion on Sunday, Oct. 3rd.



"HELP WANTED"

"Mother, Mother, do you know it is only two weeks to Christmas?" The speaker was a little bright-eyed girl of nine dressed in a cotton dress made of flour sacks, and with bare feet, shivering a little as she danced up and down on the floor. "Mother, do you suppose the Sunday School will have a treat this year and a Christmas tree? You know I got my doll last year and we had candies and nuts. Santa Claus gave out the things and there were singing and games and such fun. Oh Mother, we haven't had any fun this year. Do you think I could get a new dress and shoes? It is so long since I had shoes. Mother, do you think we will have a Christmas tree? Daddy could carry me to the Sunday School if I had no shoes." The pleading in the child's voice was hard to bear and the mother's voice was choked and her eyes full of tears as she told the child that it was quite likely they would have a Christmas treat because the rector had had a letter from the east saying that a Sunday School was sending on a parcel for their scholars full of gifts and candies and nuts. The child danced around for joy, "I wonder what I will get this year, Oh goody! goody! I am so glad."

These circumstances are repeated in many places in the prairie provinces. Those families that have moved out to other parts of the province or further north to Alberta, and those that are compelled to stay in the drought-stricken area are looking forward to a very bare Christmas. The General Board of Religious Education and the Council for Social Service are making an appeal to Sunday Schools and other organizations of the Church to "adopt" Sunday Schools in the drought areas as well as in scattered isolated districts in the north and west for their Christmas treat.

Try to give your children or young people a vision of these children who have to depend on the Woman's Auxiliary for clothing, who this Fall had to be supplied with fruit and vegetables because none could be grown owing to the drought, and who have none of the comforts or conveniences that so many of the children in the east have in their homes. There is no money to spend on ice cream cones even if they were available, no birthday presents, no movies. Their one hope of real fun is Christmas and the gifts you and you and you send them.

This is a real opportunity for service and we would be grateful if you would write and offer to care for a Sunday School. Most of them are small in numbers. If you cannot do that collect

from your pupils a small sum of money; it will be expended for Christmas gifts either through a centre in the west or by the clergyman himself.

If you do desire to help in this piece of service please write to Mrs. M. C. Payne, Welfare Department, Council for Social Service, The Church House, 604 Jarvis St., Toronto 5, Ont.



Dioceſe of Algoma

During his visitation of the Deanery of Muskoka in August the Bishop held an Ordination at the Collegiate Church of St. John, Bracebridge, when Arnold Ross, B.A., Th.B., J. W. Kerr, B.A., and C. H. G. Peto were admitted to the Diaconate. The preacher was the Rev. J. S. Harrington, L.Th., of Toronto. The music of the Service was beautifully sung by the choir of St. Matthias' Church, Toronto. He consecrated two churches, St. Thomas', Orrville, and St. James', Port Cunnington. He also took part in the Jubilee Service of Christ Church, Ilfracombe, built fifty years ago. A happy feature of this Service was the presence of the Rev. Lawrence Sinclair, the first incumbent of the mission, now in his ninety-first year.

The Right Rev. Paul Shinji Sasaki, D.D., Bishop of Mid-Japan, paid a visit to the Diocese of Algoma during the last week in October. On Sunday the 24th he preached in the morning at St. Luke's Pro-Cathedral, Sault Ste. Marie, in the afternoon at the Shingwauk Indian School, and in the evening at St. John's. After leaving the Sault he visited Sudbury, Schreiber, Port Arthur and Fort William. His addresses were of the greatest interest, and all were charmed by his gracious personality. The Canadian Church made no mistake three years ago in granting to the daughter Church in Mid-Japan the right to choose her own Bishop.

Work in various mission fields in Algoma, which has had to be more or less neglected for some years, is now being reopened. This includes the Nipigon region, now in charge of the Rev. Dr. Parkett; Murillo, west of Fort William, now being ministered to by the Rev. C. H. G. Peto; and the mining region along the Algoma Central Railway being organized by Mr. A. L. Baldwin. These are ventures of faith, for they mean an increased drain upon the Diocesan Mission Fund, which is often near the vanishing point.

The endowment campaign for Algoma, undertaken with the approval of the Provincial Synod, is slowly forging ahead under the direction of the Rev. R. M. Taylor and a strong committee in Toronto. The campaign is to continue during 1938, the objective being \$150,000, intended to compensate the diocese for not having received an initial endowment when started upon its career over sixty years ago.

The Church in Fort William is celebrating its jubilee this autumn. Fifty years ago the Rev. Charles Kirby began his work as the first resident priest of the Church of England in Fort William. There are now three churches in the city,—St. Luke's and St. Thomas's, which date from Mr. Kirby's time, and St. Paul's built since that date. In connection with the observance of the jubilee, extensive renovation work has taken place in St. Luke's.

Diocese of Montreal

The death of Elizabeth Farthing, wife of the Bishop of Montreal, is a great loss to the whole diocese. The cathedral was far too small to accommodate the large congregation of people who came to show their respect. Preceded by the clergy of the diocese and the students of the college, the body was carried by eight representative clergymen from Bishopscourt to the Cathedral. Dean Carlisle said the opening sentences and the prayers, Bishop Carrington of Quebec read the lesson, and the choir led the congregation in singing the psalm and two hymns. After the Service a succession of clergy kept vigil by the body, till it was time to leave for Woodstock, Ont., where the interment took place.

Arthur Egerton, Mus. Doc., has been appointed organist of Trinity Memorial Church.

In memory of Lynwood Farnam, a former organist of Christ Church Cathedral, a tree has been planted in the grounds of St. Helen's School, Dunham.

Bishop Sexton of Victoria dedicated a stone pulpit in the cathedral in memory of Edward Parkins and his wife. The Bishop's throne has also been newly decorated.

The Rev. W. C. Turney, S.S.J.E., of St. Michael's, Winnipeg, was the special preacher at the Dedication Festival of St. Columba's, Montreal.

The Rev. Canon Hartley of St. Matthias', Toronto, was the special preacher at the Dedication Festival of St. John the Evangelist's, Montreal.

The Governor-General formally opened the Gate of Remembrance at the Field of Honor, Pointe Claire; prayers were said by the Bishop.

The Primate paid a short visit to Montreal, and went by airplane to Cincinnati, Ohio, for the General Convention of the United States Church.

The 14 diocesan branches of the A.Y.P.A. made a Corporate Communion in the Cathedral, after which they had an Agape breakfast in the Herbert Symonds parish house.

The City and Suburban Clergy passed a unanimous resolution, insisting that the religious element in the Protestant Schools should be maintained.

Canon Davison addressed the Canadian Church Union on his experiences at the World Conference on Faith and Order, held last summer in Edinburgh.

The Rev. Frank H. Smye of Milestone, Sask., preached at the Church of the Advent about the work of the Brotherhood of the Good Shepherd.

The D.B.R.E. has arranged a six weeks' course of training for Sunday School teachers; the schedule of subjects consists of Church History, Christian Convictions, Prayer Book, Child Character and Methods of Teaching.



MOTHERS' UNION

A very interesting and well-attended meeting of the Canadian Dominion Council Executive was held on Thursday last in the Board-room of the Church House. Many matters of interest were discussed. Reports were received on

Mothering Sunday, which is held on the fourth Sunday in Lent, and on the Mothers' Union Caravan "St. George", in the Diocese of Qu'Appelle. This is supported and equipped by the Central Mothers' Union in England. It is the only van having a travelling priest, Rev. R. C. H. Howell, who can offer the ministrations of the Church of England in isolated districts. A fund has been opened for a "Priest's Purse" by the Canadian Dominion Council to enable him to help in small ways with medicine or extra nourishment for the children and keeping in touch with his people in the winter by means of letters, literature, etc. Some money has already been sent in by one or two of the Dioceses to the C.D.C. Part of this has been forwarded to Mr. Howell, and received with much thankfulness by him.

An excellent report was sent in by the Dominion Link Secretary, who is constantly linking up Branches in Canada with those overseas, as the Mothers' Union has Branches all over the world. Toronto Diocese has thirty-two Prairie Links carrying cheer in sending papers and magazines to isolated clergy and corresponding with families. Canadian stamps are sent to Branches overseas.

A very fine report of her activities at Halifax during the General Synod was given by Mrs. Ward-Price, Dominion President.



Diocese of Edmonton

A new church was opened and dedicated by Bishop Burgett at Drayton Valley on October 10th. This Valley lies in the foothills of the Rocky Mountains and new settlers from the dried-out areas are rapidly taking up land in this locality.

There is urgent need for a church as there is no other place of worship in the neighbourhood except a species of "Holy Rollers".

Numerous gifts from settlers were given and dedicated by the Bishop, including a font, prayer desk, lectern and pews. The church itself was a gift from two ladies in England given through the Maple Leaf Association. The W.A. Dominion Board kindly gave the Holy Communion vessels with a handsome case. The set was dedicated at the early Communion.

Two ladies, Miss Grove and Miss Manders, are living in the Mission House built by the settlers, which is also a Nursing Centre with dispensary in charge of Nurse Whittaker, who is an Edmonton girl trained in Montreal.

The two "Bishop's Messengers" hold Services in school houses in the surrounding country, as well as in the new church at Drayton Valley. Two horses and an old Ford car are used for transportation and the cost of maintenance is kindly given by the Fellowship of the Maple Leaf.

CAPE GOOSEBERRIES

(Chinese Lanterns)

for

CHURCH VASES

Particularly suitable for cold climates.

DOROTHY HARRISON,
Penticton, B.C.



One Communion and Fellowship

December

"Out of the North you came,
out of the wilds you fared,
Where, herald of the Sacred
Name, you nobly dangers
shared,"

And bore the Master's living
flame, and for His glory dared.

"Back to the North you go, a greater charge
to keep,
To shepherd safe midst ice and snow God's
lonely wandering sheep,
And thrill their drooping spirits low with
wisdom strong and deep.

"God give you strength divine, God keep you
in His care,
O may His love upon you shine, and all your
burdens share,
And while you guard the Outer Line we'll
nerve your soul with prayer."

—Canon Cody.

"Cold on His cradle the dewdrops are shining,
Low lies His head with the beasts of the stall,
Angels adore Him in slumber reclining,
Monarch and Maker and Saviour of all."

—Bishop Heber.

"Almighty God, give us grace that we may
cast away the works of darkness, and put
upon us the armour of light, now in the
time of this mortal life (in which thy Son,
Jesus Christ came to visit us in great humility);
that in the last day, when he shall
come again in his glorious Majesty, to judge
both the quick and the dead, we may rise to
life immortal; through him who liveth and
reigneth with thee and the Holy Ghost, now
and ever. Amen.

—Collect for First Sunday in Advent.

The First Sun-
day of Advent is
past, and we are
looking forward to
three more weeks
of preparation, and
then Christmas,
the Day of the
Birth, Christmas
Day, when, like
the angels and
the shepherds of
Bethlehem nigh
two thousand
years ago, we
come to worship
at that manger
cradle. And we
bring gifts. Our
homes are piled
with the gifts we

have exchanged with friends, and too we have
not forgotten those "least of these", hungry or
sick, and we have given unto these poor
brethren.

We look forward to the Christmas Commun-
ion, when indeed we feel the nearness of the
Blessed Babe. And we, too, bring gifts. A
writer of our Church has called "the Eskimo
Missions one of the greatest glories of the
Church of England in Canada", so we give Him
that glory this Christmastide.

"From the river unto the ends of the earth" shall be His dominion; that end of the earth, the grim Circle of the North! Beyond the tree limit in the desolate Arctics, the fair trees of God cannot grow. Yet each summer His flowers bloom there beside the icy sea, and there His Eskimo children for uncounted centuries worshipped vaguely the Grand God, the Great Spirit of the Indians. They thought He was good, but He was so very far away, and all around them were the hardships and dangers of life, life which was hard beyond our comprehension, with the long long night, and the dread cold of the North. Little wonder that the poor children of the Arctics peopled the eerie whiteness and darkness of their world with capricious and evil spirits; it was to these, not to that so-far-away God, that they offered sacrifices and made terrified petitions.

At last the Church heard their need.

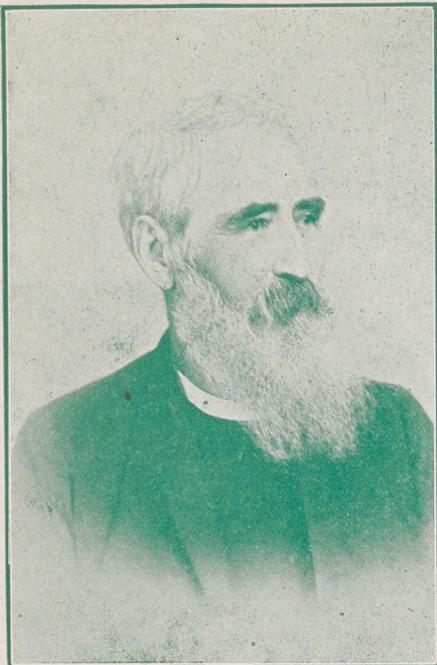
The first missionaries to the Canadian Eskimo were Moravians, two of them with a Christian Eskimo from Labrador founding a Mission on the Ungava Peninsula in 1811. One of their converts was, I believe, the "fat Augustus" who figures largely in Sir John Franklin's journals of his first explorations of our Arctic coast in 1819-22. Franklin himself, though a layman, can be counted among the beginners of our work in the Arctics; he thought highly of the Eskimo, even as pagan, while the always trustworthy Augustus showed what Christianity could make of them.

Franklin, returning, met our first priest in the Northwest, John West, and passed on to him the pathetic message of the Eskimo, "We would know the Grand God". In 1823 Mr. West preached to the Eskimo coming to barter their furs at Fort Churchill, of the Hudson's Bay Company, while Augustus acted as interpreter.

After that, special attention was paid to the parties of Eskimos coming to the Company's posts, but none was baptized as it was felt the time they could spend near the missionary was not long



Within the grim circle of the North.



Archdeacon McDonald.

enough for them to receive proper instruction. Then Bishop Anderson, organizing the Church, appointed Rev. E. A. Watkins to Fort George, James Bay, where there was an Eskimo colony, in 1853. From there the work was extended to Great and Little Whale Rivers, all in Ungava beside the Bay. Here a woman's name comes in. Mrs. MacLaren, wife of the H.B.C. Factor, for nine years "laboured most perseveringly for the spiritual good of the Eskimos". So our first Eskimo Church came into being, many being baptized by Bishop Horden.

Another name connected with this east side Mission is that of Dr. Peck, who, using the syllabic system invented for the Crees, compiled an Eskimo grammar, used by our missionaries and also by the Canadian Government in translating.

Then the work was pushed on to the Outer Line; first visits were paid to remote Baffin Land, and then in 1894 the first of our four stations there was established, with a small and poorly equipped hospital. Today we have the beautiful hospital named for St. Luke. Speaking of the "Outer Line", the advance guard of the men of the Cross, the only mode of transport for our first missionaries to Baffin Land was a small schooner hired in Newfoundland to take them with two years' supplies, as it would be that time before another boat would touch at Baffin Land. Today both the Company and the Mounted Police have posts there.

Meanwhile the workers had gone out to the west Arctic. In 1862 Archdeacon McDonald be-

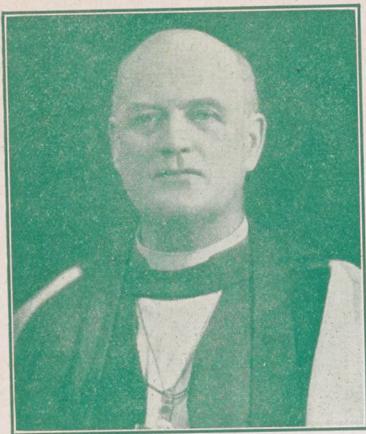
gan work at Peel River, a tributary of the great Mackenzie; and for four years, 1869-73, William Bompas, "An Apostle of the North", travelled amongst the Eskimo of the farthest Arctic. "When time brings the day when our saints may be added to the Calendar, doubtless the most of our early Canadian bishops will be thus recognized; but if any become popular saints like Sts. Martin or Nicholas, it will be Bompas . . . In every story of the Yukon his name is mentioned, and legends, some rather apocryphal, cluster round that name." (To all interested in dramatic heroism we would recommend the reading of Canon H. A. Cody's life of Bompas, "An Apostle of the North".)

Born in old London in 1832, a quiet boy deeply religious and fond of study, he went as a clerk to a law firm when young because his widowed mother had small means and eight children; but there he studied Greek, Latin and Hebrew. Although he had been reared as a Baptist, thought and reading through a long sickness in young manhood led him to enter the Church of England. He was soon ordained, and after serving as a curate volunteered in answer to Bishop Anderson's appeal for more men for the Northwest. The C.M.S. feared he was too old, being over thirty, but he was sent, and no man has his record for travelling. "During the winter months with two Eskimo, a man and a boy, he went from village to village (in the Mackenzie Delta) preaching and teaching, undaunted by the cold, by privation, and by snow-blindness."

Bishop Machray, realizing his worth, called him to be bishop of the newly created Diocese of Athabasca; Bompas objected, alleging "I have lived in the wilds so long that many think I have the look of an Indian." However, bishop he was made, working as ever. Then when his great diocese was divided, he took the northern, harder half, Mackenzie River. The gold rush to



Bishop and Mrs. Bompas.



*Rev. I. O. Stringer, afterwards
Archbishop of Rupert's Land.*

the Yukon followed in '97, so another diocese was formed, Yukon (first named Selkirk), and there our bishop laboured and was loved, until in 1905 God took him.

We have spoken of the beginning of the work in the east Arctics, then in the west; from 1892 Rev. I. O. Stringer had worked among the Eskimo of the Delta, and in 1896 he, with his brave wife, established a mission on Herschel Island, lying lonely out in the Arctic Ocean.

So we have tried to tell a little of the men God set to lead the "Old Church in the New Dominion", east, west and north, and now we close with one picture to carry with us (if we will) to the Christmas Eucharist. It is the scene of the first observing of the Lord's Supper within the bounds of the present Dominion of Canada. In 1578 the *Anne Francis*, carrying the flag of Elizabethan England, lay off the coast of Baffin Land. A rude shelter had been erected on the shore, and there "our chaplain, Master Wolfall . . . celebrated also a communion on the land." "Draw near with faith, and take this holy Sacrament to your comfort." "For God so loved the world that He gave His only begotten Son", on that first Christmas Day.



Maritime Notes

In honour of its sesquicentenary which occurs next year, the story of King's Collegiate School, Windsor, N.S., is to be told, from month to month, by Chancellor R. V. Harris of Halifax in the columns of "Church Work". The first instalment appeared in the last issue of the paper.

Prince Edward Island enjoyed the privilege of visits from two distinguished Bishops of the Church at the time of General Synod, the Bishop of Bradford and Bishop Sovereign of Athabasca. The latter preached at St. Peter's and St. Paul's, and also at Milton, a parish that has just been celebrating its centenary.

Diocese of Quebec

It is with great thankfulness that the Diocese has learned that the Premier has reinstated Bishop Williams and Principal McGreer of Lennoxville, as members of the Protestant Committee of the Council of Public Instruction. The Premier has stated that the Government did not authorize anyone to call for the resignation of the members of the Committee. There is no ground for fearing that the religious character of Protestant Public Education will be affected in any way. Public opinion supports the members of the Committee, and whatever reforms are needed will probably be made by the Committee themselves, without any interference from the Government. Thus the great principle of the independence of education has been singularly vindicated.

St. Matthew's Church, Quebec, celebrated its 115th anniversary on All Saints' Day, when the Bishop preached, and Bishop Williams celebrated the Holy Eucharist, prior to his departure from Quebec (after a residence of three-quarters of a century) to take up his residence in Montreal. Archdeacon Scott was the preacher at the Armistice Service held on the Sunday morning in the Octave of All Saints' Day. The consecration of this beautiful church took place 45 years ago on November 1st and it will be always associated with the names of Archbishop Hamilton, Bishop Williams and Archdeacon Scott, three former Rectors.

Two gatherings including members of the clergy and laity were held in the townships,—the St. Francis District Association of the Church Society of the Diocese which took place at Stanstead, and the annual meeting of the Diocesan Board of Religious Education which was held at St. Peter's, Sherbrooke. The question of assisting the new colonization area at Newport near the American Border is engaging the attention of the Church inasmuch as most of the colonists are members of the Church of England. This means the opening of a new mission and the building of a small church—always an event in a numerically small diocese such as Quebec. The Government has founded the colony. A Church Army Captain will be placed in charge of the mission.

The new church at Comeau Bay will probably be completed by Christmas. The Rev. J. R. Allen is in charge of this distant town on the North Shore where the newsprint for the "Chicago Tribune" will be manufactured. Millions of dollars are being spent by the Ontario Paper Co. in building a town in a wilderness that is unconnected by any road with civilization. A commodious school-room is being built in the basement-floor of the new church where the priest-in-charge will teach school this winter.

The Most Rev. E. A. Dunn of British Honduras held a meeting at the Cathedral in the interest of his diocese on November 4th. He is the son of a former bishop of the diocese and is the Archbishop of the West Indies.

Diocese of Saskatchewan

At the invitation of the Bishop all the clergy of the diocese met for a four-day conference on Monday, October 18th, in Prince Albert. The first session was a Service of Preparation in St. George's Chapel, held on the evening of the 18th. Heavy rains and snow made travelling very difficult, even for those travelling the highways. Those coming from the northerly parts of the diocese were travelling all night in order to reach the conference. Monday began with a Service in St. Alban's Cathedral Chapel, followed by an address of welcome by the Bishop, and reports on the Oxford and Edinburgh Conferences by the Rev. Harding Priest. The afternoon session was devoted to the General Synod reports from the Archdeacons, W. E. J. Paul and G. H. Holmes. Wednesday morning featured a discussion, led by the Bishop, on the life and work of the minister. Much helpful discussion arose from this session. Wednesday evening a Service of Witness and Thanksgiving for the recovery of our Bishop was held in St. Alban's Cathedral to which the clergy of other denominations in the city were invited. There was a choir of 60 voices in attendance together with all the clergy robed. The Bishop took as his texts, "In everything give thanks", and "Ye shall be witnesses". He spoke feelingly of the gesture of affection expressed by the diocese as a whole, from the vestries covering every sector to the birch bark roll sent by the Indians at Stanley, during the past period of his illness. He spoke tenderly of the loyalty of his workers from the Archdeacons down to the humblest congregation in the diocese. Emphasizing the need for personal experience of Christ, he declared that complete surrender was the only means by which sins can be forgiven and power to live a new life be obtained. Speaking of Christian witness he

stated that although organic union is far off, unity was possible now. The problems of the world are so great, that minor differences must be overlooked in order to present a front to the forces of evil. Appealing for unity in Northern Saskatchewan where so much new work is going on, he voiced the opinion that we must strive to put the Church of God first and reach out toward making people true Christians rather than members of any one denomination.

The sessions closed on Thursday morning with a celebration of Holy Communion.

On St. Luke's Day, Monday, October 18th, Mr. B. M. Luckraft was ordained to the Diaconate by the Rt. Rev. W. Burd, Bishop of the diocese, in St. Alban's Cathedral, Prince Albert. The Rev. Canon W. Aldworth Ferguson, principal of Emmanuel College, Saskatoon, was the preacher.



PRAYER AND HYMN BOOKS

The Revised Prayer Book combined with the Revised Hymn Book will not be ready until next year. We have sent an excellent catalogue to each clergyman of our Church so that you may consult with any of them about new books. There is no possibility of getting them for Christmas, but you may send in your orders and they will be filled the first moment that the books are released by the publishers. We think that all the orders should pass through the Supplies Department of the G.B.R.E. If they make any profit it is all for the work of the Church. The prices which they charge are the regular prices set by an agreement between the General Synod and publisher. No other firm is permitted to sell the books at any lower prices. You help the Church by buying from your own Church Department and you get the best books.



"His Name is called The Word of God" Movement

A Christian Fellowship within the Church of England.

"For unto us a child is born, unto us a son is given: . . . and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace."—Isaiah ix, 6.

The commemoration of the birthday of our Lord is world-wide and known to all Christendom as Christmas Day. The message of the Angel of the Lord to the shepherds on that memorable night while watching their flocks will continue to echo down the corridors of time and into eternity: "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a saviour which is Christ the Lord . . . And suddenly there was with the Angel a multitude of the heavenly host praising God and saying: Glory to God in the highest and on earth peace, good will toward men."—St. Luke ii, 10-14.

Love, joy, peace, the vibrant, reverberating notes of the Christmas festival ring out as clearly in the Christ's own words to His disciples: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you . . . Ask, and ye shall receive that your joy may be full."—St. John xvi, 22-24.

The third Study on the Books of the Acts by the Rev. J. T. Robbins, M.A., rector of St. John's (Garrison) Church, Toronto, will be issued shortly. The whole series, as they appear, is available to members interested. Stamped envelope should accompany requests for information of "His Name is called The Word of God" Movement. Mrs. F. G. H. Williams, 1434 King Street West, Parkdale, Toronto 3, is the Registrar.

R. J. Bell. Saturday, November 27th, saw the members assembled for the work in connection with their annual sale of work, home cooking and farm produce. Of course tea was served, and in spite of rather cold weather the attendance was very gratifying, and the net receipts equally so. A feature of the sale was the home made bread and buns, made from the flour produced by the local flour mill and turned into appetising form by Mrs. A. Taylor.

The Juniors and their leader, Miss G. Bury, have every reason to be proud of the success which attended their exhibit of "An African Village", both as to the quality of the exhibit itself, and as to the steady stream of visitors to the booth. We understand that as a result the payment in full of the Junior's Pledge is assured. Well done, Juniors.

St. Andrew's day will complete the round of the Pledge, since on that day members of the Branch will gather at the church to pray for the missionary work of the church. "For so the whole round earth is every way bound by gold chains about the feet of God."

CLANDONALD

On the third Friday of November the W.A. held a very successful bazaar and tea in the L.O.L. hall. Though the day was dull and cold, there was a gratifying number of persons who visited the affair. The November meeting was held at the home of Mrs. Leslie Edge, whom the ladies are happy to welcome into their group. Under the direction of Mrs. R. McKenzie the J.W.A. are doing good work, and are very interested in their club. The Cubs had a splendid hike recently, they walked some distance to a small lake and spent the afternoon in sliding, and more important, in enjoying fireside refreshments.

Vestry met at the home of Mr. and Mrs. E. Stockwell, and discussed among other things the new rate of apportionment, and also plans for financial arrangements for the balance of the year.

Sunday School work is keeping up very well and we are grateful for the faithful work of the teachers.

IRWINVILLE

The W.A. of this parish had their last meeting at the home of Mrs. Anderson of Dewberry. There was a very good attendance in spite of the blustery weather. Miss L. Irwin has very kindly taken charge of the J.W.A., as Miss G. Kent is unable to continue with them as her school is some distance from the district.

Best wishes of the church-folk go with three men of the congregation, who have left to spend the winter in Victoria. We hope that Keith and Noel and their father will have a happy winter and come back with much health in the spring, to their farm work here.

Rural Deanery of Metaskiwin

ST. JOHN'S, SEDGEWICK

St. John's W.A. finished their past year's work in their usual and active style. A very successful chicken supper was held in the Pioneer Hotel. We extend our gratitude and thanks to Mrs. Haynes for placing the hotel dining room at our disposal for the event.

The annual bazaar and tea was held in the club rooms on November 20th, and was well patronized. Sale of work and home cooking, with tea, brought into the funds quite a few shekels. The Junior W.A. stall, and bean tub was very successful, bringing in \$10 for the Junior members.

The vestry are busy putting on new storm windows in the church, these were provided by the W.A.

Guy Fawkes was burned in the old traditional manner by the members of the Junior W.A. and their boy friends, who gathered together at the vicarage for a jolly party. All members and guests came in various costumes and had a real good time.

Delegates from each centre attended the Rural Deanery meeting, held at Camrose, and after a pleasant session returned home much inspired by the presence and remarks of our beloved Arch-deacon.

ST. GEORGE'S, KILLAM

Our little choir is going strong and increasing in numbers. It will soon be a problem to find seating accommodation, as new members join to swell the song of praise that rises from the choir stalls.

On November 19th a very pleasant congregational supper was held in the Nicoll's hall. After supper cards and games made up the programme. Unfortunately, owing to the inclement weather many of the country people were unable to come in. Better luck next time.

LEDUC

The Leduc A.Y.P.A. are now meeting on Monday evenings. While we miss many members from the Roll of 1936-37 we still look like having a live energetic group. Most of last year's officers are away and an election is taking place on 29th Nov., when the organization will be completed for the year. A Young People's service is being held each 2nd Sunday, which the A.Y.P.A. are asked to attend.

The annual sale of work and tea of the Leduc W.A. is being held on Friday, 3rd December, at the home of Mrs. Roach, when it is hoped that all church members will be able in one way or another to contribute to the success of the day.

We miss many families at our services. Some have gone to the coast, others elsewhere, but wherever they are we shall always wish them well and remember their connection with St. Paul's, Leduc. We ask them to remember St. Paul's, too, sometimes. Our smaller congregation will need to be strengthened by an even greater loyalty and devotion to the church since they are now doubly needed.

MILLET

At a Young People's service held in St. John's, Millet, we realized how many young people we really had. These services will be continued each second Sunday. A meeting of the Young People was held on Friday, 26th November, at the home of Mrs. English, when it was decided to form a Millet Branch of the A.Y.P.A. for this year, meeting at the homes of the different members. The next meeting will be held at the home of Mrs. Mitchell, on Tuesday, 6th December.

The W.A. of St. John's are holding their annual sale of work and home cooking on Saturday, 4th December, at the new Oddfellow's hall, from 2 to 6 p.m. This is the one big effort that the Branch makes to close the year satisfactorily.

The Christmas season will soon be here. May the Christian spirit of Goodwill and Fellowship be evident among the members of all the churches.

IMMANUEL CHURCH, WETASKIWIN

During the past month we enjoyed a visit from the Bishop of Edmonton, who preached at morning service on November 28th, and also spoke to the Sunday School children.

The W.A. met at the home of Mrs. H. French, on November 9th. Plans were made for the annual bazaar and sale of home cooking, farm produce, etc. The final meeting before the bazaar will be at the home of Mrs. S. Cole. The bazaar will take place on Saturday, 4th December, in the parish hall.

The members of the Sanctuary Guild have been busy making about fifty individual kneelers for the church pews. These are of beautiful blue velvet, and they are things of beauty and comfort.

The A.Y.P.A. had a most enjoyable social evening last month, and our thanks are due to Mr. and Mrs. Maggs and Miss Robinson for the splendid music.

The Sunday School teachers meet at the home of Mr. Paine on Tuesday, 30th November.

ST. MARY'S, PONOKA

The outstanding event of the month was the visit of the Bishop on November 28th, for confirmation. The church was filled, and many had to sit in the parish hall. The rector presented seven candidates, and the Bishop gave a most helpful and inspiring address.

The annual bazaar took place in the parish hall on Saturday, 13th November, and a splendid number of workers were present, and the event well patronized. The Sunday School and Junior W.A. Branch also held booths at the bazaar.

The Sanctuary Guild met recently, and elected Mrs. Innis as president, and Mrs. Mayled as secretary-treasurer.

The parish was represented at the Deanery meeting by Mr. C. Plant and Mr. T. Hickmore.

We are indebted to Mr. Ingram for three beautiful communion rail kneelers. These are made from red velvet, and add much to the appearance of the chancel.

The A.Y.P.A. held an enjoyable social evening on Monday, 22nd November.

Rural Deanery of Jasper

RURIDECANAL CONFERENCE

A Ruridecanal meeting was held in the Edmonton Mission House on Tuesday, November 23rd, 1937. The day began with the celebration of the Holy Communion in the Chapel, the celebrant being the Rural Dean, the Rev. R. E. Bradshaw. Matins was said at 9:45. The morning session was begun at 10:30. The Rural Dean acted as chairman and extended a cordial welcome to the clerical and lay delegates. Mr. Bradshaw then briefly outlined the chief items of business on the agenda and told the meeting of the regrettable sickness which made it impossible for Archdeacon Cornish to attend the meeting in the afternoon.

Mr. Bradshaw then invited the Bishop to address the meeting. The Bishop expressed his pleasure at seeing so many lay delegates present. He strongly

urged the clergy, especially, to study the findings of the Oxford Conference, which are published in book form by the M.S.C.C. The Bishop spoke briefly on the question of Grants and Apportionments and urged that the parishes do their best to pay the 1937 Apportionment in full. He reminded the meeting that this Diocese is the only one in Canada which has paid its apportionment in full for twelve years in succession. The Bishop then retired after kindly inviting the assembled delegates to be his guests for lunch at the Corona Hotel.

Following the Bishop's withdrawal, a paper, dealing with the problems of a rural parish, was read by the Rev. W. deV. A. Hunt, the vicar of Mayerthorpe. Mr. Hunt's contention was that, in view of the ever-increasing opportunities for service being opened up by the influx of settlers from the dried-out areas, the greatest need today is an increase in the number of converted Anglicans who are ready to share, and to help others to share, the blessings and responsibilities which come to us from a life centred in Christ.

This paper was followed by an interesting discussion in which several of the delegates took part.

The noon hour was observed by a moment of silent intercession, followed by the Lord's Prayer.

The meeting was then thrown open for the discussion of any topics which might be brought forward. The Rev. C. E. F. Wolff raised the question of changing the date set by Canon IX, part "G," for the holding of the annual parochial meeting from "January" to "November." A motion to effect this was introduced and carried during the afternoon session.

The meeting then adjourned for lunch, at which the delegates enjoyed the kind hospitality of the Bishop. After lunch the Rural Dean expressed the feelings of the delegates by thanking the Bishop for his kindness.

Owing to the illness of the Archdeacon, the Rural Dean introduced at the afternoon session the subject of the increase in Apportionment of 36% for the year 1938. It was pointed out that this increase in parochial apportionments has been necessitated by the increased Diocesan Apportionment which resulted from the General Synod discussion earlier in the year. All the parishes represented at the meeting undertook to try to meet the 36% increase.

The meeting was honoured by the presence of the Chancellor, Mr. Dixon Craig, who explained the reason for the increased apportionment and told the delegates that it was absolutely necessary to find sufficient money to put the Clergy Pension Fund on a sound basis. The Chancellor pointed out that if any parish failed to meet its apportionment then the clergy would suffer through losing a percentage of the pension due to them.

At the close of Mr. Dixon Craig's talk it was MOVED by the Rev. W. deV. Hunt, and SECONDED by Mr. Snape, the delegate from Jasper:

"That this Deanery of Jasper goes on record and resolves, 'That we accept the new basis of Apportionment and that each individual parish, speaking through its representatives, will do its utmost to meet the required obligation. Further, we suggest that when the statement of the new basis of Apportionment is sent to each parish, a full explanation of the reason of the said increase accompany the letter.'"

This motion was CARRIED UNANIMOUSLY.

After a further brief discussion of the Rev. C. E. F. Wolff's motion the meeting was closed with prayer by the Rural Dean.

MAYERTHORPE MISSION

The Church's New Year comes to stir up the wills of faithful people at a time when the days are short and dark, and nature lies dead beneath its covering of snow. In darkness the Christian's light shines most brightly. Therefore the Church bid's us cast off the works of darkness and put upon us the armour of light: Bids us purify our hearts in preparation for the Christmas Communion.

There will be celebrations of the Holy Communion at all points in the Mayerthorpe and Onoway Missions during the Christmas season. Will you come to God's Altar and find there the true meaning of the hackneyed phrase, "Happy Christmas?"

Preparations are now in progress for the production of a sacred Christmas entertainment by the members of the St. Luke's Sunday School, and by some of the men of the congregation. The programme includes the enactment of four of our Lord's parables, a tableau, and one of Lawrence Houseman's plays, "Brother Wolf."

On Remembrance Day a public service was held in the Mayerthorpe community hall under the auspices of the United and Anglican Churches. The service was conducted by the Vicar and the address given by the Rev. Thomas Sneddon, the United Church minister. The service was somewhat disturbed by the numerous people who were late in arriving. There was a fairly large congregation, though not so large as at the same service a year ago.

On Sunday, November 21st, the Vicar exchanged duty with the Rev. Colin Cuttell, the Vicar of Wabamun. Mr. Cuttell visited Stanger, Sangudo and Mayerthorpe.

The Hallowe'en concert and dance sponsored by St. Luke's W.A. was a very successful affair, and much thanks is due to those who worked so hard to make it a success.

The Stanger W.A. are also to be congratulated on their enterprise in staging a very enjoyable supper and entertainment. Their efforts were rewarded by a crowded hall. The acting of the young people shows that there is no lack of talent amongst them.

Wedding: Arthur Sanderson to Joan Forge, on November 15th, in St. Mary's Church, Sangudo.

ONOWAY

OCTOBER: The Harvest Thanksgiving service was held in St. John's Church, on Sunday, October 3rd. The church was beautifully decorated by the W.A. As we met together in thankfulness for the blessings of the past year, we could all say with one heart and one voice: "O, give thanks unto the Lord, for He is gracious and His mercy endureth forever."

In the afternoon the Rev. Hunt held a Harvest Thanksgiving service in the little church at Calahoo, which was also beautifully decorated.

A record crowd turned out to the annual Thanksgiving supper and dance held by the W.A. on October 11th. The Senior W.A. had a stall of sewing and the Junior W.A. had a stall of home sewing, home-made candy and a fish-pond, which proved highly successful. The afghan, made and donated by

Mrs. Armitstead, was won by Mr. Ablett who guessed the nearest correct number of beans in a jar. May we thank all who helped in any way to make this evening a success.

Mr. and Mrs. Turnbull left on October 14th for England. To wish them "bon voyage" the W.A. arranged to have a bouquet of flowers awaiting them in their cabin on the SS. Ausonia, at Montreal. We wish them a pleasant holiday and a safe return.

NOVEMBER: On All Saints' Day it was our pleasure to have the Sister Isabel of St. John's House, Edmonton, as our visitor. The Rev. Hunt held Festal Evensong, after which we went to the parish hall, where Sister Isabel spoke of the work being done by the Sisters of St. John in Edmonton. A delightful luncheon was served by members of the W.A. Rev. Hunt closed the meeting with a benediction. We wish to thank Sister Isabel for her address and hope that she will visit us again in the near future.

We were pleased to have the Rev. W. T. Elkin with us for services on Sunday, November 7th.

Remembrance Day service was held in St. John's Church, on Thursday, November 11th, under the auspices of the Canadian Legion. The Last Post was sounded, followed by the two-minute silence and then the Reveille, after which the members of the Legion, and the St. John's Wolf Cub Pack marched into the church. Service was conducted by Captain F. W. Baker, of Edmonton.

St. John's Wolf Cub Pack: Two new recruits were invested at the last meeting on November 20th. A mouth-organ band has been started with the Cubs and great progress is being made.

Junior W.A.: Our Junior W.A. is continuing to be very active. The members are at present engaged in making up a layette. They are also making up a Christmas hamper, and after Christmas will sew and knit for the Anglican Social Service, Edmonton.

Holy Baptism: On November 7th, by Rev. W. T. Elkin, John Alexander McKenzie.

Holy Matrimony: Charles T. Longman and Alice Jolly, on November 22nd, in St. John's Church.

STETTIN

The Harvest Thanksgiving service was held in the Stettin Hall on October 17th. The hall was a bright array of autumn colors. All fruit and vegetables brought were donated to help needy families.

BROOKDALE

The Brookdale W.A. met at the home of Mrs. J. Empson on November 2nd. Sister Isabel from St. John's House, Edmonton, was present and spoke of the work of the Sisters. We thank her and hope to have her with us again in the near future. Visitors from Onoway, Rich Valley and Goldthorpe attended the meeting.

It was decided to help with the sewing for the Social Service in Edmonton, and it was also decided that each member of the W.A. was to make an article for sale. The meeting closed with prayer, and a delightful lunch was served.

RICH VALLEY

The Rich Valley Girl Guild Company has just obtained the use of an empty house for its meetings. Plans are being made for its furnishings, and a house-warming and Christmas party will be held on Saturday, December 18th.

**Rural Deanery
of Wainwright****BATTLE HEIGHTS**

A vestry meeting was held on October 26th at the home of Mrs. Shaw. Full attendance of the Vestry cleared up all business on hand.

The W.A. held their meeting at the home of Mrs. H. Adams on October 27th, with a good attendance of both members and visitors. We were pleased to have with us the Rev. Mr. and Mrs. Rickard. Reports of the whist drive and bazaar were given and found to be very satisfactory.

Baptisms: October 24th, Leonard Melvin Price. November 7th, Betty Ann Armitage.

The district was grieved to hear of the death of Margaret Burns in the Wainwright hospital, on November 19th, and extend their sympathy to the bereaved family.

ST. MATTHEW'S, VIKING

The Harvest Thanksgiving services in St. Matthew's parish were held on the first two Sundays in October. The decorations at Rodino and Metropolitan were beautifully arranged by ladies of these districts for October 3rd. The Viking church was colorfully decorated for the services on October 10th. The crops in this district were almost a complete failure due to the destructive hail storm in mid-summer, but with the evidence of bountiful garden produce on every side we felt there was much for which to offer hearty thanks to God. His blessings are unnumbered.

Fr. Serson, S.S.J.E., of Bracebridge, paid a welcome visit to our church during October, when he conducted a short preaching mission. The meetings were very well attended and greatly appreciated. Fr. Serson brought to all who heard him inspiration and fresh spiritual vigor. May God grant that we retain undiminished these gifts of Fr. Serson.

The annual W.A. bazaar was held in the parish hall, on October 30th. It was an unequalled success. The W.A. members are grateful to all who assisted and patronized the bazaar. The church is grateful for the enthusiastic and encouraging work of this loyal organization.

We are very sorry that Mr. and Mrs. Geo. Ashwell have left the parish. Mr. and Mrs. Ashwell and family have been loyal supporters and attendants of the services at Rutherford and Poplar Hill for many years. We wish them every happiness in their new home on Vancouver Island.

The vicar and wardens on behalf of St. Matthew's Church have been the recipients of a gift of a large

Cross from the Rev. A. Loydall-Bee, a former vicar. The Cross is of oak taken from the fabric of Mr. Loydall-Bee's present church in England.

Mr. Phillips and Mr. Bird with Mr. Anderson attended the annual Deanery meeting at Wainwright, representing the parish of St. Matthew's.

The choir of St. Matthew's joined with others in Viking to form a joint choir for the Armistice Day memorial service, sponsored by the Legion.

Mr. Anderson conducted the service and gave the address.

On Sunday, November 21st, we held a postponed children's service. The names of children baptized in the parish during the past year were placed on the Font Roll at this service.

Christmas communion will be administered at the midnight service in St. Matthew's Christmas Eve.

Baptism: David Stanley Russell.

Burial: Joan Shaw (child).

HOLY TRINITY, TOFIELD

The W.A. met at the home of the president, Mrs. H. Barden, on Thursday, November 4th, at 2:30 p.m. Arrangements were made for a whist drive and bridge to be held in the Institute Rooms on Wednesday evening, November 10th, at 8 p.m. The date of the annual bazaar was set for Saturday, December 4th, at the Institute Rooms, and a meeting was called to meet at the home of Mrs. A. G. Sinclair, on Thursday, November 25th, at which meeting prices would be set on articles received. This meeting would also take the place of the regular December meeting.

The Junior W.A. held meetings in church on Wednesday, October 27th, and Friday, Nov. 5th, immediately after school, and one on Saturday, Nov. 20th, at the home of the leader (Mrs. J. W. Robinson), at 2 p.m. The bale for the Social Service is all ready to send to Edmonton at the first opportunity. The work on the study book, "Talks on New Ways in the King's Service," is progressing and, we are told, is very interesting.

The choir are working on a Christmas cantata, "The Glorious Song," and other Christmas music, but are hindered on account of the non-arrival of copies of the cantata. We sincerely hope they are on hand at an early date.

Christmas will be fast approaching by the time this magazine is in your hands. May the song the angels sang, "Glory to God in the Highest, and on Earth, Peace, Goodwill to Men," which so stirred the hearts of the humble shepherds, stir your hearts and urge you to be present on Christmas morn to be in unity with God and man in the "breaking of bread." May you one and all spend a very happy Christmas.

Holy Trinity suffered a great loss in the sudden death of one of its members, Mrs. Rose McBratney. She was present at the service on October 24th and was busy around the home to the following Sunday, the 31st, but passed away just before the time of Evensong that very day. A staunch member and worker in the W.A. for the past six years, her

CHURCH MESSENGER

presence and help will be greatly missed. We tender our deepest sympathy to the family.

ST. PETER'S, ARDROSSAN

The W.A. held a cafeteria supper on Armistice night at the home of Mr. and Mrs. C. Dowling. Not a large crowd was present owing to the first taste of wintry weather, and the condition of the roads. After supper, community singing was enjoyed, selections were played on the piano, violin and guitar, by three of the guests, and various games were played. The vicar and his wife, and Mr. and Mrs. Noland were the visitors from Tofield. The ladies wish to thank all workers and those attending the event. The proceeds were used to repair the church organ.

Busy "bees" have been at work again in the church, the floors are all newly painted and the seats varnished, and space has been curtained off to act as a vestry for the vicar.

The next service will be held in the church on Sunday, December 19th. Service of Holy Communion, after which carols will be sung, and the children attending the service will receive gifts of fruit and candy, donated by the W.A.

Baptism: November 14th, James Joseph Brown, at Lindbrook.

Burial: November 2nd, Rose McBratney, at Tofield.

Clergy List

Name	Address	Name	Address
Rt. Rev. A. E. Burgett, M.A., D.D., Bishop	9807 106th St.	RURAL DEANERY OF VERMILION:	
Ven. F. C. Cornish, Archdeacon and Secretary-Treasurer, 11614 88th St.		Rev. Canon W. Leversedge, Rural Dean, Vermilion.	Manville
RURAL DEANERY OF EDMONTON:		Rev. T. W. Teape	Kitscoty.
All Saints'		Mr. A. E. Peterson	Frog Lake.
Rev. Canon E. Pierce-Goulding.. 10523 99th Ave.		Rev. G. G. Austin	Vegreville.
Rev. C. B. Beck..... 10161 107th St.		Rev. R. S. Faulks	Clandonald.
Holy Trinity		RURAL DEANERY OF WETASKIWIN	
Rev. G. G. Reynolds, Rural Dean.. 8319 101st St.		Rev. E. V. Wright	Camrose.
Christ Church		Rev. W. M. Nainby, Rural Dean .. Ponoka.	
Rev. G. P. Gower..... 12110 102nd Ave.		Rev. A. Elliott	Leduc.
St. Faith's		Rev. F. Franklin	Provost.
Rev. Canon C. F. A. Clough. 11520 94th St		Rev. P. J. Disney	Hardisty.
St. Stephen's		Rev. J. R. Burrows	Sedgewick.
Rev. J. C. Matthews..... 9537 109th Ave.		Rev. Geo. Mackie	Breton District
St. Peter's		RURAL DEANERY OF JASPER:	
Rev. S. F. Tackaberry..... 11138 127th St.		Rev. R. E. Bradshaw, Rural Dean.. Jasper.	
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